

THE Spirit of Missions

Vol. LXXXV NOVEMBER, 1920

No. 11

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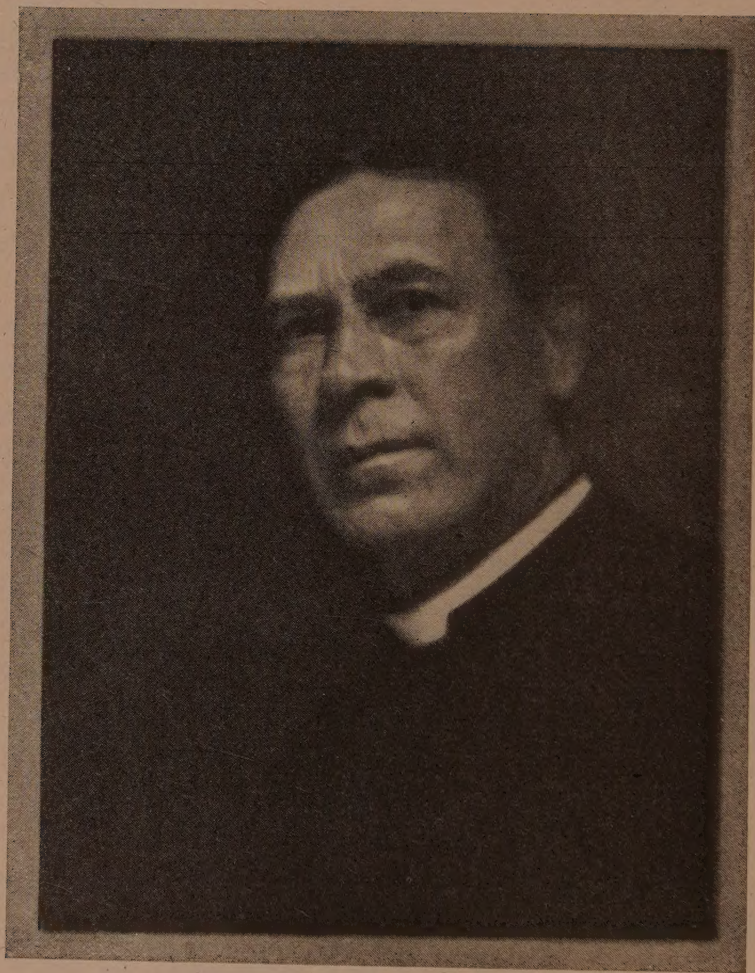
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PETER TRIMBLE ROWE, D.D.
FIRST BISHOP OF ALASKA
Consecrated on Saint Andrew's Day, November 30, 1895.

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

November, 1920

No. 11

THE PROGRESS OF THE KINGDOM

BIG ALASKA and modest Rowe. That is a happy expression which the Presiding Bishop has chosen in his vivid summary of Bishop Rowe's twenty-five years in Alaska. Both adjectives are evident to all. "Alaska" means "The great land"; "Bishop Rowe" means, as Governor Riggs states, the most popular man in Alaska. But it means also, to all who know him, a man who has quietly made his way over and through obstacles that would have killed most men and has said nothing about it.

We count it a very real privilege to mark this twenty-fifth anniversary of Bishop Rowe's consecration by devoting this issue of THE SPIRIT OF MISSIONS largely to him and his work. The news of Archdeacon Stuck's death casts a shadow over our joy and comes as a personal loss to many outside of Alaska, but no sorrow of the present should dim our joy in a service well rendered, and no anxiety for the future should overshadow the blessed fact that God has mercifully cared for us in the past. Those of us who turn to congratulate Bishop Rowe on the work he has been permitted to do, find ourselves instinctively asking in the face of our loss, "How can the work be maintained in the future, who will carry it on?" We will do well to recall Dr. Chapman's words, "We might well become discouraged about the prospect of the supply (of workers) being kept up if it were not for the fact that it has been kept up for some two thousand years." We repeat, therefore, that no sorrow of the present, no anxiety for the future, should dim our joy in service well done. As we face the future let us take comfort in and receive strength from the fact that God has led us in the past and that the way ahead is clear to Him and will be revealed to us step by step as we go forward, confident of His presence.

"Big Alaska and modest Rowe!" May the years that are to come have great things in store for you both, and may the Church at home be given eyes to see and grace to accept Her share of the task!

The Progress of the Kingdom

THE death of Archdeacon Hudson Stuck will bring sorrow to many hearts that loved him, but will also awaken in them the finest compelling admiration of that combination of unselfish devotion to ideals and capacity for heroic adventure which characterizes the noblest manhood.

Hudson Stuck Archdeacon Stuck possessed a personality which put him in a class with Livingstone and Stanley and Theodore Roosevelt. He had keen intellectual perception, positive convictions and tremendous energy, and over it all and through it all shone the white flame of love for his fellow men.

Sixteen years ago he resigned the deanery of Dallas, Texas, where his great power as a preacher had won the admiration of the entire community, and volunteered for the work in Alaska under Bishop Rowe. In that vast and sparsely-populated region, his consecrated enthusiasm and almost limitless energy carried him to the farthest inhabited bounds of the frozen North, and endeared him to the natives of every race and class. The pictures which he has drawn in his four volumes of travel and adventure produced a profound impression, and the books themselves will hold their place among the classic pieces of that kind of literature.

His *alma mater*, the University of the South, voted him the degree of Doctor of Divinity, and twice elected him to a professorship, but he resolutely declined, saying, "God has called me to this work in Alaska, and I must keep my trust." With his sound learning, his clear and lofty vision, and his genius for expression, he would have become famous as a preacher in a metropolitan city, but he obeyed the dictates of his "inexorable and pure conscience" and gave his talents, his thought, his care, his life, to the Indians and Eskimos in the name of Jesus Christ, Who said: "He that willeth to save his life shall lose it, and he that willeth to lose his life for My Sake shall find it."

Hudson Stuck was a great soul, afire with God, Who has taken him into the company of those

Whose names graved on memorial columns
Are a song heard far in the future:
And their examples reach a hand through all the years
To meet and kindle generous purpose
And mould it into acts as pure as theirs.

THOS. F. GAILOR.

THE news of Archdeacon Stuck's death at Fort Yukon, Alaska, Sunday, October tenth, came as a shock to a very wide circle of friends, acquaintances and admirers.

Archdeacon Stuck Born in England in 1863, Hudson Stuck graduated from King's College, London, in 1883, and came to this country in 1885. After teaching school for a few years he entered the theological department of the University of the South, graduating from Sewanee in 1892. Two years were spent as rector of Grace Church, Cuero, Texas, when the call came to be dean of Saint Matthew's Cathedral, Dallas. After ten years as dean, during which time his name and fame spread, Mr. Stuck offered his services to Bishop Rowe and the Church in Alaska, entering upon his work in the North in the summer of 1904.

The readers of *THE SPIRIT OF MISSIONS* are familiar with his facile pen. From the very beginning of his Alaskan experience Archdeacon Stuck contributed fascinating tales to its pages. Between 1914 and 1920 he published *Ten Thousand Miles With a Dog Sled*, *The Ascent of Denali*, *Voyages on the Yukon and Its Tributaries*, and *A Winter Circuit of Our Arctic Coast*. Just

The Progress of the Kingdom

before his return to Alaska last summer he finished writing a text book for study classes, *The Alaskan Missions of the Episcopal Church*. In the last letter received from him at the Church Missions House he spoke of his eagerness to see a copy of this book.

The Archdeacon had but just returned to his lonely post and taken up his work again after a winter spent in the States when he was called to lay it down forever. So closely has his name been connected with Alaska, so inseparably have his interests been linked with those of his field of service, that it is hard for us to think of one without the other. Wherever the tale of the Church's work in Alaska is told, so long will men remember with gratitude and affection the name of Hudson Stuck.

TWENTY-ONE years ago Dr. Rudolph Teusler gave up his practice in Richmond, Virginia, and went to Tokyo as a messenger of good will from the Church in the United States to the Japanese people. With rare skill he has built up a Christian hospital, whose influence for good is felt throughout the East. A Japanese business man showing an American layman about Tokyo, as he passed Saint Luke's Hospital, said: "There is the best preacher you have in Japan".

This result has been achieved with comparatively little help from the United States. Every year Dr. Teusler has earned by his practice among well-to-do Japanese and foreigners from three to five times the amount of his missionary salary. All his earnings, however, have gone into hospital buildings and equipment. Erected piece-meal, as they necessarily have been, the buildings are far below present standards of hospital construction. They are inconvenient to administer, expensive to operate and insufficient in capacity.

In 1913 the General Convention, meeting in joint session in New York, called upon the Church to give Saint Luke's Hospital a modern equipment. Nearly \$400,000 have been given for this purpose by friends in this country. The Emperor of Japan has shown his personal interest in the enterprise by a gift of \$25,000 and a group of Japanese statesmen and business men have given \$50,000. A site for the new hospital was secured about three years ago at a cost of \$260,000. It is worth twice as much now.

When the United States Government decided to send troops into Siberia to stay the advance of the Bolshevik menace from Russia, the American Red Cross selected Saint Luke's as a base hospital and called upon Dr. Teusler to become the leader of the Red Cross activities throughout Siberia. For two years Dr. Teusler directed the Red Cross work with an ability that has earned the highest praise of officials in the United States. Returning to Japan, Dr. Teusler finds that building costs have so greatly increased that it is impossible to erect the three units proposed with \$400,000. It was hoped that the necessary funds to insure the building might be provided through the Nation-Wide Campaign. That hope has not been realized.

Further delay in proceeding with the erection of the new Saint Luke's is likely to have serious consequences. Forces are at work to destroy the friendship that has existed between Japan and the United States ever since the days when Commodore Perry, acting for our country, insisted that Japan should come into fellowship with the rest of the world. The speedy completion of Saint Luke's Hospital would help to cement international good feeling. It would be another tangible evidence of the good will of the great majority of the people of this country for the brave and progressive people of Japan. The new Saint Luke's must be built for the sake of those who

The Progress of the Kingdom

need its service. These include many foreigners as well as Japanese. There is always a waiting list of patients and every day applicants are turned away. The new hospital must be built to keep faith with the generous Japanese who have joined with Americans in contributing to the building fund. Above all, the new hospital would greatly strengthen the Church's witness in Japan and directly aid in the preaching of the Gospel. Indeed, the hospital as the Japanese business man said, is itself a preacher of the Gospel.

Since the funds subscribed through the Nation-Wide Campaign are insufficient to insure any help for Saint Luke's, it is evident that the new hospital must be built by gifts specifically made for the purpose. On the far side of the Pacific Ocean a doctor who has proved his ability through twenty years of service, devoted nurses, many sick folk, and generous-hearted Japanese await what shall be done by generous-hearted Churchmen in America.

THERE are so many ways in which the American Church Institute for Negroes is helping meet everyday problems. The work which they have done in Fort Valley, Georgia, as described in Mrs. Hunt's article in this issue, is a very good example of the way in which the schools are training not only their own pupils but also the whole neighborhood of which for this particular purpose any one school happens to be the center. In his last report Dr. Patton says, "The Fort Valley School is one of the Church's most valuable assets for Christian work among the Negroes of the South. It justly ranks as, probably, the best industrial high school for Negroes in the state of Georgia. It has been most efficiently and economically managed ever since its present saintly and able principal, Mr. H. A. Hunt, took charge of it sixteen years ago."

The Fort Valley School

BISHOP MOULTON has but recently gone to Utah. The article which appears in this issue is published at his request in the hope that many will be reminded of the fact that Utah does exist and that there is very real work for the Church to do there. Among the opportunities for increased service is the development of work among the Ute Indians. It is a significant fact that for some months one of their number has been down in South Dakota studying at first hand the work the Church has been privileged to do among the Dakotas, receiving from the people themselves testimony as to the value of the many ways in which the Church has served them. We see in this fact great hope for the future and we join with Bishop Moulton in his desire to recall old friends and win new ones to Utah through the stirring challenge she offers.

Opportunities in Utah

OUR October issue was largely a venture of faith. In the belief that the women of the Church would take as much interest in an issue which should be largely devoted to their United Thank Offering as the children of the Church do in their Lenten Offering Number, we devoted the greater part of the issue to the stories of United Offering workers and offered the magazine on the same terms as we do the Lenten Offering Number. The result abundantly justified the experiment. Nearly twelve hundred separate orders were received, from individuals, parishes and branches of the Woman's Auxiliary, totaling some 55,000 copies. This means a substantial addition to the United Thank Offering. It means also—what is much more worth while—a greater number to work and pray for the hastening of Christ's Kingdom on earth.

The United Thank Offering Number



THE SANCTUARY OF MISSIONS

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.

Alleluia!



THANKSGIVINGS

WE thank Thee—
For the twenty-five years of service which Bishop Rowe has been privileged to give to Alaska. (Pages 683, 690 and following.)

For the inspiration which the appeal of Alaska has been to Thy Church.

For the life and work of Arch-deacon Stuck. (Pages 684 and 689.)

For the ten years of devoted work which Bishop Beecher has given in Nebraska.

For the work of the Church Institute for Negroes, as expressed at the Fort Valley School. (Page 721.)

For the world-wide service of the Brotherhood of Saint Andrew. (Page 728.)



INTERCESSIONS

WE pray Thee—
To bless Bishop Rowe and his co-workers in Alaska.

To raise up those who will carry forward the work begun by Thy servants who have been called to their rest. (Page 713.)

To guide those in authority as they plan, and those at home as they give either themselves or their means, for the work in Alaska.

To open the way for the erection of the new Saint Luke's, Tokyo. (Pages 685 and 715.)

That the Church may recognize Her duty toward Utah and adequately sustain Bishop Moulton and his staff. (Page 717.)



PRAYERS

For the Departed

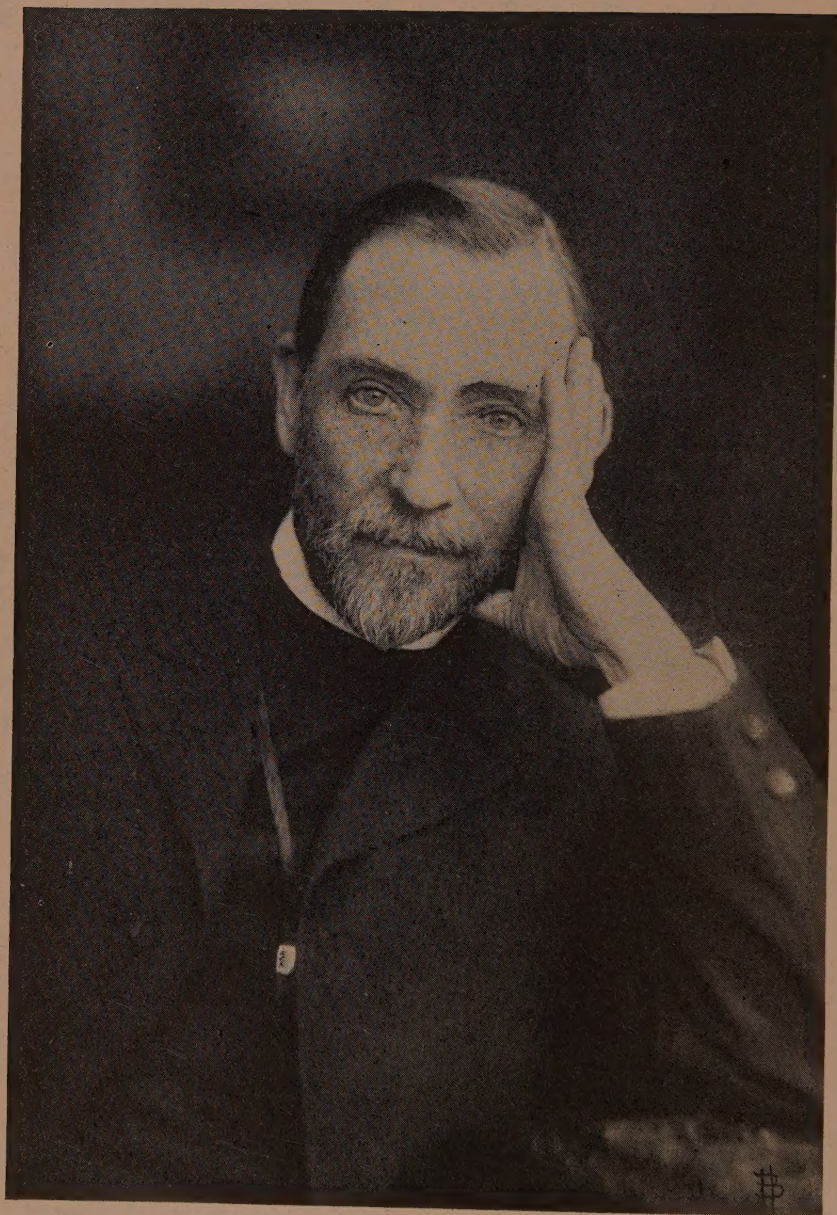
REMEMBER, O Lord, Thy servants who have departed hence in the Lord. Give them eternal rest and peace in Thy heavenly Kingdom; grant to us such a measure of communion with them as Thou knowest to be best for us; and bring us all at last to serve Thee in the full joy of Thy presence; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by Thy holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

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HUDSON STUCK, D.D., F.R.G.S.

Archdeacon of the Yukon

Died October 10, 1920.

ARCHDEACON STUCK

Minute Adopted by the Council, October 13, 1920

THE Department of Missions desires to put on record an expression of its profound grief, and its sense of the loss suffered by the Church in the death of Archdeacon Stuck of Alaska on Sunday, October 10th, 1920.

He was one of the striking figures in modern missions, one of those vivid and picturesque personalities who embody and so make real and fascinating the Cause to which their lives are devoted.

In 1904, moved by the needs of the bishop of Alaska, the archdeacon gave up his work as dean of the cathedral in Dallas and went to Bishop Rowe's assistance. From that time until the present, with unflinching zeal, with increasing devotion and marked success, he has given himself to the development of Alaska and to the establishment of the Church there.

During the last year of his life he was offered the Chair of History in the University of the South, an institution which he loved devotedly; and was also called to fill the parish which had been served by his father, in England. Both these offers he refused in order that he might give himself to Alaska to the end; even though his friends urged him to spare himself on account of his increasing bad health. To use his own words, his desire was to bear his witness to the end in the place where he had been called to serve. With perfect simplicity it may be said of him that he fought a good fight, has finished his course, and has attained his crown.

The Department of Missions would recommend that this Minute be spread on the records of the Presiding Bishop and Council in order that a perpetual memorial may be preserved of the good example of the archdeacon of the Yukon.

BISHOP ROWE

SOON Bishop Rowe will have been twenty-five years a bishop.
And what active, busy years of duty they have been!

Most fit it was for him to be consecrated on Saint Andrew's Day.

Saint Andrew—The manly man! His name asseverates it.

Saint Andrew—The watching-out man! He watched out for the lad with provisions. He watched out for his brother Peter, to bring him to the Lord.

And where in all the twenty-five years has Bishop Rowe been other than the manly man and the watching-out man!

In the summer of 1895 in God's Providence I was called to give a much needed bishop's visitation to the Upper Peninsula of Michigan, now the diocese of Marquette.

In the morning of Sunday, August fourth, I was at Saint James's Church, Sault Ste. Marie, and confirmed fourteen. In the evening I was at Epiphany, Bay Mills, and confirmed four. In both cases the confirmees were presented by the pastor, the Reverend P. T. Rowe.

Many little things in the services challenged my observation. Surely, thought I, a man of godly zeal and pastoral fidelity is guiding and teaching and watching here.

In October, when the House of Bishops met and when the bishops were casting about for a man to be chosen for bishop of Alaska, I went over to the desk of Bishop Davies, the bishop of Michigan, and whispered to him, "If you approve, I am minded to nominate the Reverend P. T. Rowe." "Capital," said Bishop Davies with sparkling eyes, "you couldn't name a better man."

So I nominated him. He was elected and consecrated. Since then big Alaska and modest Rowe have been wedded in closest union, and have worked and grown and won in strength and power.

Peter Trimble Rowe!

For you and your life of heroic toil we thank God.

In you and your faithfulness we are glad and proud.

Through you and your work we take in cheer and courage.

May God's guidance and God's guardianship, God's grace and God's blessing, be over you and with you in Christ's Militant Church here on earth, *ad multos annos!*

DANIEL S. TUTTLE.

Presiding Bishop.

BISHOP ROWE

ON behalf of the Department of Missions and its officers it is a privilege to extend heartiest congratulations to Bishop Rowe upon the twenty-fifth anniversary of his consecration. Five and twenty years ago the average Churchman knew little of Alaska. Today the Alaska Mission is one of the best known of the Church's outreaching enterprises. The name of its hardy and adventurous bishop is revered in tens of thousands of homes.

Anvik and Point Hope, Fort Yukon and Fairbanks, Nenana and Allakaket, Juneau and Ketchikan, Cordova, Seward and Anchorage have ceased to be mere names. They stand for a record of self-sacrificing service of which the Church has a right to be proud.

Archdeacon Stuck used to say that the immensity and variety of Alaska made it impossible for any one man to know it all, but that Bishop Rowe knew more of Alaska than any living man. The knowledge has been gained at a cost of hardship and peril that would appal most men. Travel on the winter trails is always difficult and dangerous. Early in his episcopate Bishop Rowe won a place as one of the best "mushers" in Alaska. No arctic explorer seeking the pole has endured more hardship, probably none has trudged as many weary miles behind a dog sled.

In the days before the discovery of gold brought a great flood of people to the interior, travel on the rivers was as primitive and dangerous as travel on the trail. Bishop Rowe was a pioneer in this, too, building his own open boat for his first journey down the swift reaches of the Yukon. I recall vividly my days on the *Pelican* with Bishop Rowe and Archdeacon Stuck, when he thrilled us both by telling of some of his adventures in those early summer voyages, often pointing out the very places where he had had hairbreadth escapes.

Every Churchman has a right to be a little prouder of his kind and of his Church because of Bishop Rowe's life and work.

Some of us have an idea that Bishop Rowe is partial to icebergs and has a passion for blizzards. Canadian born, he was always accustomed to rigorous winters. Even when he came to the United States he only ventured as far across the border as the tip of Northern Michigan. After several years of a successful rectorate at Sault Ste. Marie, he and Mrs. Rowe concluded that they had had their share of the icy north. They decided that as soon as certain plans for the parish had been accomplished Mr. Rowe should accept work in a southern diocese. This decision had barely been reached when one morning at breakfast a telegram was brought in. It read: "You have been elected Bishop of Alaska."

It was the call of God through His Church. The answer to the call is found in Bishop Rowe's twenty-five years of self-denying service for white people, Indians and Eskimos in the Northland.

Three times he has been called to less exacting posts. Three times he has replied: "I will stand by Alaska."

Is it any wonder Bishop Rowe is the best loved man in Alaska?

JOHN W. WOOD, D.C.L.,
Executive Secretary, Department of Missions.



BISHOP ROWE—THE TRAIL BREAKER

By Archdeacon Stuck

The following are excerpts from Archdeacon Stuck's latest—and last—book, *The History of Our Alaskan Missions*. They give a graphic picture of Bishop Rowe as a trail breaker, by one who broke many miles of trail himself. Before the news of Archdeacon Stuck's death came we had intended giving our readers an opportunity to read this account of Bishop Rowe's early days on the trail, and we feel that it now has an added interest for all those who shared the archdeacon's loyalty to and affection for his bishop. Alaska and its bishop had no stauncher friend than the late Archdeacon of the Yukon, and the Church may consider Himself peculiarly fortunate that he was permitted to finish the story of the Alaskan Mission before he was called to rest.

WHEN the Reverend Peter Trimble Rowe was consecrated bishop of Alaska in 1895, he had already served an apprenticeship in the wilderness that fitted him for the duties which his new responsibility involved. The son of a missionary to the Indians, he had himself served as a missionary to the Ojibways from 1878 to 1882. For fourteen years thereafter he had charge of eleven widely-scattered missions amongst white people with headquarters at Sault Ste. Marie. Familiar all his life with canoe and snowshoes, with axe and rifle, inured to all sorts of pedestrian fatigue, he entered his fortieth year a few days before he entered his new office, and brought the vigour of his prime to the strenuous task that lay before him.

Bishop Rowe did not delay entrance upon his territory nor stand much upon the order of his going. In the spring of 1896, that is, as soon as Alaskan travel was practicable, he began his first memorable visitation. After a short stay at Sitka, April found him at the head of the Lynn Canal, prepared to attack the Chilkoot Pass and make his way over the mountains to the headwaters of the Yukon River. Two years later thousands of men were following this route to the Klondike, but the startling discoveries in Canadian territory had not been made when the bishop braved the snowslides and the glaciers and

the rapids of this perilous route. Waiting as long as they did, I have always been glad that the fathers of the Church did not wait two years longer before consecrating a bishop for Alaska. When I have heard ignorance and prejudice sneering that the Church always follows gold discoveries, and that "it took the Klondike to bring the preachers", I have rejoiced that I could point to the figure of Bishop Rowe climbing the Chilkoot Pass with a pack on his back two years before.

There were others on the trail that spring, bound for the Fortymile and Circle City, hardy pioneers of a very different type from the men that were to follow on the great stampede, men most of whom had learned prospecting and placer mining in California. Amidst these seasoned adventurers the bishop took his place and bore himself with the best. The pass surmounted, there was the chain of lakes and connecting streams, over the still frozen surface of which it was necessary to pull a heavy sled "by the back of the neck". At Caribou Crossing, where timber was reached, was an end of such travel, and here the "break-up" must be awaited, meanwhile felling trees, whipsawing them into lumber, shaping and fastening and caulking the lumber into a rude boat. Then when the ice was gone and the waters ran full with the melting of the snows, the loaded boat must be launched upon

Bishop Rowe—The Trail Breaker

its hazardous course through cañons and rapids to the Yukon River. "I have been told that the bishop's boat led the whole flotilla that season; I have heard not only of his capable, experienced handling of his own craft, but of his frequent assistance of others." And I know that his hardy companions of voyage gathered eagerly to the frequent services that he conducted; many of them unused to religious exercises for many years, or even all their lives. Here was a boatman preaching - to boatmen, a "musher" to "mushers"; here was the equal in strength and skill and endurance to any of them to listen to. That he was also a bishop doubtless made appeal to some, but to others meant no more than if he had been a colonel. And, whoever or whatever he might be, here was one always patient and gentle, always unassuming, always quick to be a comrade, always sweet-tempered and genial. Where under the sun will not such an one gather a congregation? They came again and again and listened and were glad to listen. The fastnesses of the ice and the snow, the great rock-shoulders of the soaring peaks, became temples of the living God, as stage by stage the mountains were crossed. The word of the gospel of Jesus Christ was wafted over Lake Lindeman and Lake Bennett, as for awhile axe and saw ceased. Men who had forgotten all about it remembered once more that they had immortal souls, and that some day they must give an account of the deeds done in the body.

While the great labor of the journey perhaps ended with the embarkation, it was only then that its chief hazard began. It took a cool head and a sure hand to guide heavily loaded craft through the boiling waters of Miles Cañon and the Whitehorse Rapids. Many a painfully transported "outfit" was swallowed up therein; not a few lives were lost; but the bishop's boat

went safely through, leading the way. These sensational dangers past, they could not yet pursue the long voyage down the Yukon, for the ice of Lake Lebarge was then as now the obstacle to the early navigation of the river. When all above and all below the water runs free, even to the mouth in Bering Sea, the ice of this thirty-mile lake still holds for three weeks or even a month, the average time being twenty days. So the sleds were not abandoned at Caribou Crossing, but were piled on the already heavily-laden boats, and when the upper end of the lake was reached the positions were reversed, the boats, drawn out of the water, were loaded on the sleds and were thus drawn across the rotting, treacherous ice to a re-embarkation at the foot of the lake. The Five Finger Rapids and the Rink Rapids were not formidable to one who had shot the Miles Cañon and the Whitehorse Rapids, though alarming enough to the novice.

In the early summer of 1896 Circle City was the only white man's town in the interior of Alaska, and perhaps the largest in the whole territory. It was a mining town of a type that California first accustomed the world to, with such changes as its sub-arctic situation involved. Placed on the edge of the Yukon Flats, to the right as one stood on the bank, rose the mountains out of which the river had issued, to the left, stretched away interminably the wide level forested region through which it would spread itself in many channels for two hundred and fifty miles.

A row of saloons and gambling houses and dance halls and general stores lined the water front, with flaunting signs rudely painted on canvas tacked to them. For a number of rows back there straggled little one-room cabins, four or five hundred of them. Sounds of revelry rarely failed, day or night; crowds hung around the gambling places; painted faces leered



TRANSPORTING THE BOATS OVER FROZEN LAKE LEBARGE.

above muslin-curtained windows or boldly promenaded on the river front with men in boots and flannel shirts; tin-pot pianos were banging continually and fiddles screeching.

Although the town was nearly two years old Bishop Rowe conducted the first public worship that had ever been held there, and the whole community turned out. He quickly formulated plans for permanent work and gathered the miners and secured their co-operation. He bought a lot on the river front with a log building already upon it for \$1,800, and arranged to secure two other lots for a hospital, which the miners undertook to pay for as soon as work began on the building.

The wild rush to the Klondike reached its height of numbers and recklessness in the spring of 1898, when Bishop Rowe crossed the Chilkoot Pass a second time on his way to the Yukon. His route was the same but conditions were very different. It is moderately estimated that not less than ten thousand men, each with his outfit of supplies, were upon the

trail at one time. For miles up the hillside, wherever it was not too steep, the trail was lined on both sides with tents, containing gambling games and tables of hucksters of all sorts, while all along the trail itself one was constantly stepping over dead horses and mules and dogs and a litter of abandoned stuff thrown away when it grew too heavy. At one point of the ascent, known as "The Scales", an avalanche had buried seventy men a few days before. Upon a little sheltered plateau just beneath the summit were over a thousand men, moving to and fro amidst immense piled-up heaps of stores, loading their sleds, and at the edge of the plateau was a long line of men, each at the head of a loaded sled, holding its "gee-pole", waiting his turn to make the descent into the valley. Every moment one of them launched upon the steep slope, guiding his sled by the "gee-pole" as best he could, often carried off his feet by its momentum so that the bottom was reached in a tangled mass of man and sled and outfit. At each of the accustomed stopping places along the

Bishop Rowe—The Trail Breaker

route was a similar gathering, a similar congestion. At the head of Lake Bennett, the beginning of navigation until the railroad was built, a considerable town had arisen, the ruins of which the traveler sees today. Amidst all these successive throngs the bishop moved, making acquaintance with the men, working by their side, talking around the camp-fires, holding service whenever opportunity presented.

Upon the journey down the Yukon the bishop and his companion came within an ace of losing their lives. The river was in high flood and continually rising, the boat was heavily laden. Within forty-five miles of Dawson the boat was caught in some furious "boilers", caused by cross currents, and, in spite of the greatest exertion, was carried under some "sweepers"—trees undermined by the current and leaning over within a foot or two of the water. He saw the danger, realized that it meant death, told his companion so and prepared for the dread moment, but in some extraordinary manner the boat passed under the sweepers and emerged in safety. There is scarcely a year now when some men are not drowned in just this way. In swift parts of the river, at high water, the banks are lined by such prostrate or nearly prostrate trees, renewed continually as they are detached and carried off. Says the bishop, "God in His merciful providence brought us safely through this peril because He had some further purpose for our lives".

The next winter was a severe one, extreme cold accompanying heavy snow, and the bishop was on the trail through its periods of greatest severity. There was scarcity of money as well as scarcity of dogs, and for a part of the winter he was pulling his sled with the aid of only one dog, and that one a gift from a trader, who told me long after, "I needed the dog myself, but I couldn't see the bishop start

out through the Yukon Flats pulling his sled by the back of his neck". Much of the time, also, he was without any companion. It is evident that the bishop took tremendous chances during that first winter on the trail, and it is evident in the retrospect of his report that he recognizes it himself. "Humbly and gratefully do I acknowledge the loving kindness of God Who has kept and preserved me in all safety", he writes. With a temperature ranging for weeks between fifty degrees and sixty degrees below zero, with the dangers of "blow-holes" and open water, with the chance of being entirely lost amidst the maze of channels in the Yukon Flats, the thick mist of condensing evaporation hanging low over the ice as it does at such temperatures, when to reach a cabin for the night was essential to the preservation of life—to travel alone or without a companion having local knowledge under such conditions is risky in the extreme.

The snowshoe brings into play unaccustomed muscles, like mountain climbing, and the bishop was on snowshoes the whole winter through, often lame and painfully stiff, hobbling ahead of his dog with a line around his shoulders. The reader can imagine with what joy the weary traveler was received at the mission stations, how eagerly the people, especially the native people, crowded around him, how the church bell rang in welcome and rifles were fired for joy. But unless the reader himself know the fatigue and the hardship of such travel he would scarcely realize how rarely a man keeps temper and speech sweet, keeps amiability undiminished, under its stress. Yet no one in Alaska ever saw Bishop Rowe lose his temper or heard him other than gentle and kind of tongue. The occasions of these visits, long ago, are still recalled, and some of the old Indian women can at any time tell you to a day how long it is since his last visit.



CHRIST CHURCH MISSION, ANVIK, TODAY
The new infirmary building is concealed by the point of the hill



The first building at the old Fort Adams mission afterwards moved to Tanana



The Church of Our Saviour at Tanana today

CONTRASTS IN MISSION



Native cabin in which Miss Woods (Mrs. White) treated diphtheria cases



The present Saint Stephen's Hospital at Fort Yukon

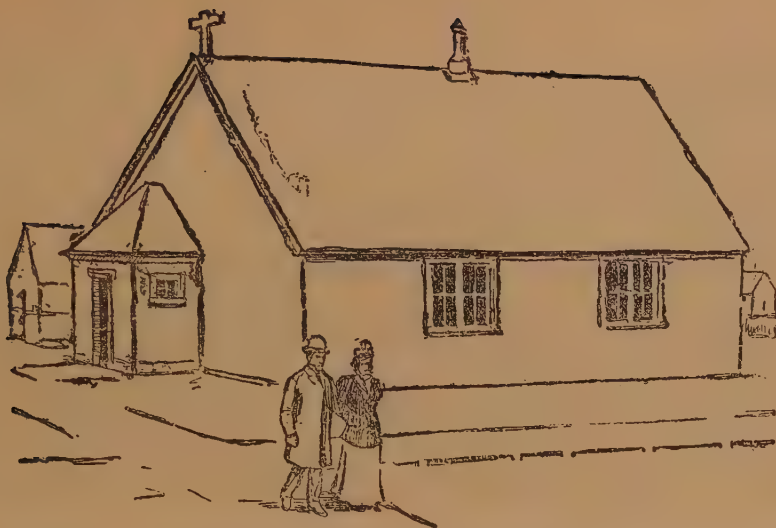


Saint Saviour's Church and clergy house, Skagway

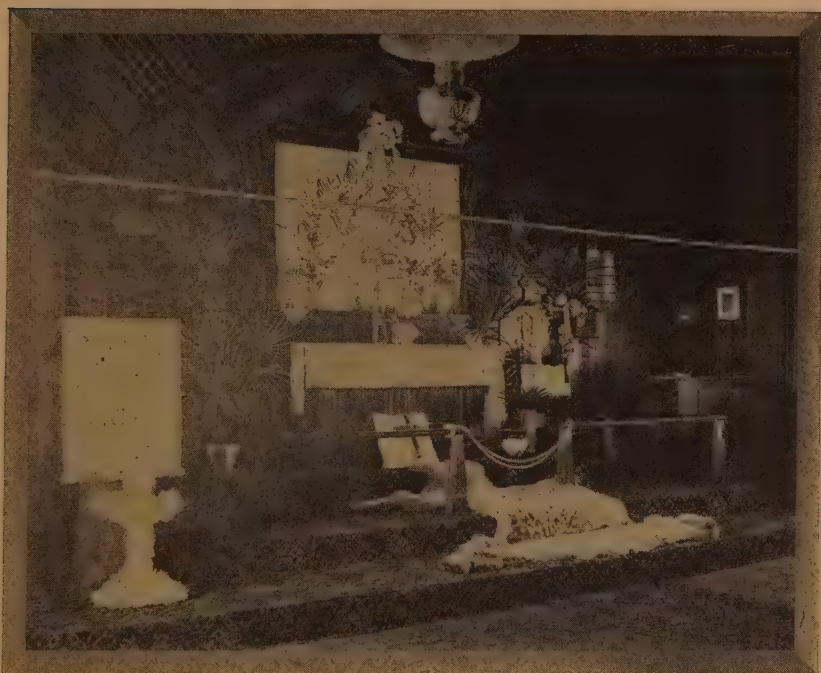


Mission and Hospital of the Heavenly Rest, Circle City

GLIMPSES OF EARLY DAYS



Saint Mary's, Nome, from a drawing in the Nome "News," summer of 1889



Saint Mary's, Nome, at Easter



A parade in the streets of Anchorage



Saint Peter's Church, Seward

PRESENT-DAY OPPORTUNITIES



Saint Thomas's Mission, Point Hope



Trinity Cathedral, Juneau



ANVIK IN THE EARLY DAYS

From a sketch made by Dr. Chapman in 1889, showing the mission building surrounded by traders' and Indians' houses

HONOR TO WHOM HONOR

By the Reverend John W. Chapman, D.D.

RESPECT and obedience, of course; but more than that, too. Sharing of burdens and fellowship in working out problems.

In the anniversary year of the bishop whom we revere and love, it is worth while to consider some of these problems.

Before everything else, we should place the problem of securing competent men and women for the vacant places that must be filled and the new work that must be undertaken.

Not all who are competent are willing to come. Not all who are willing to come are competent. Mr. Stefansson tells of combing three continents to get a dozen or more men for the special service of scientific work in the Arctic. They must "combine the qualities of being young and of sound body, with an unexcitable temperament and an imagination that sees fascination in work which to other temperaments would be only hardship and drudgery" and they must be "sufficiently careless of material rewards to be willing to give several years to work for which they could expect no substantial pay in the ordinary sense".

This is a fairly good statement of some of the qualifications that ought to be required in a missionary—that is in an ambassador of Christ; and we might well become discouraged about the prospect of a supply being kept up, if it were not for the fact that it *has* been kept up, in a not altogether ineffective fashion, for some two thousand years, and if we were not personally acquainted with so many instances of men having given up all for an ideal.

Willingness to do anything that will help is an indispensable qualification for an Alaskan missionary. To pigeon-hole oneself as a teacher, or a nurse, or

a carpenter is to invite failure. Shortage of help compels us to make many adjustments that are not called for in communities where everyone is a specialist of some kind. We shall do well to remember that our bishop has had to specialize upon whipsawing lumber during a portion of his time in Alaska, and I have seen a talented member of the Geological Survey roll up his sleeves and volunteer to cut salmon for salting, by way of being helpful. I have also seen missionaries refuse to undertake work that was well within their abilities and necessary to be done, on the ground that it was not what they came to do.

I gladly testify, however, that most of the neighbors in Alaska, missionaries included, are of the same spirit as the man who once wrote me as follows: "I hear that you are in need of a man to help you with all kinds of work. I can fill the bill. I can run a sawmill or a farm or a gasoline engine or anything. I am a blacksmith by trade."

Another great problem—one might almost say *the* other great problem—is that of funds.

Ever since its acquisition by the United States, but especially since the Klondike strike in 1897, Alaska has been a great experiment. We have experimented with gold, with education, with agriculture, with transportation, with reindeer, with legislation, with the administration of justice and what not; and, of course, with missions. It has been an expensive process. For twenty-five years our bishop has struggled against a current of deficits like a strong swimmer. It is a wonder that he has not gone down. Wrecks are on every side; wrecks of machinery, of boats, of hospitals, of

Honor to Whom Honor



DEACONESS SABINE

*Who served at Christ Church Mission, Anvik,
for many years*

towns, of men. Yet certain signs of stability are in evidence. Certain towns will almost surely play an important part in the future development of the territory, as seaports and railroad terminals; and certain industries, as the fisheries, mining and the reindeer industry assuredly have a future and are destined to make important contributions to the economic resources of the United States. The Commis-



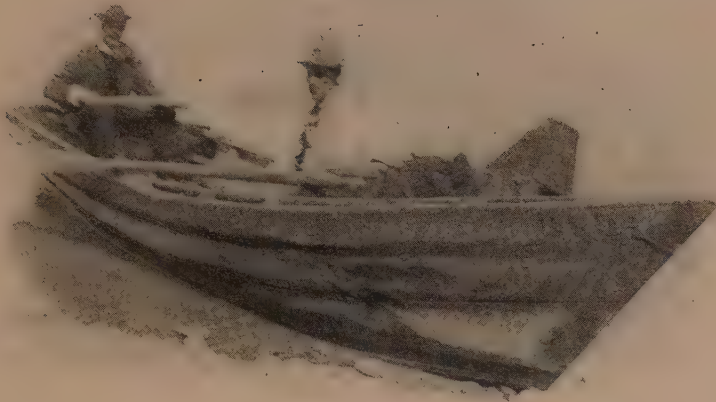
JOHN W. CHAPMAN, D. D.
Dean of Alaskan missionaries

sioner of Fisheries (*Youth's Companion*, June 19, 1919) is authority for the statement that the value of the fishery products taken in the Alaskan waters from the time of the purchase to 1917 inclusive was exactly fifty times the purchase price of the territory; and that the value of such products in a single season was seven times that of the purchase price. Minerals and reindeer, though at present less productive, are industries that are on an equally stable foundation; but no one who knows anything at all about the development of the territory is ignorant of the fact that the way to success has been won by blood and sweat and much misdirected effort.

I am reminded of two excellent windmills that were brought to Saint Michael years ago, and were laid aside and almost forgotten. The pair must have been worth, including freight, not less than four hundred dollars. They were finally bought for five dollars apiece and taken back to the United States, where they are now doing duty on a ranch. Such an incident would have little interest for us, if it were not that it offers a typical illustration of much that has taken place in Alaska during the past twenty-five years.

The experimental stage is not yet over; but it does seem as though we could look back and see that it has been the marked characteristic of the quarter of a century that has just ended, and also that we are now entering upon a constructive period that offers not less to stimulate the imagination.

This is not written as the result of any suggestion from the bishop, or even with his knowledge; but it is written in the hope that his hands will be strengthened by everyone who is able to afford him any support, and that one of the problems of a diocesan whose patience and kindness have been unflinching, may be, how adequately to render thanks for unusual and unexpected benefits.



BISHOP ROWE AND MR. RICE—EARLY VOYAGERS ON THE YUKON

BISHOP ROWE—AS AN ALASKAN SEES HIM

By Governor Riggs

THE first time I saw Bishop Rowe was at Sheep Camp in the spring of 1898, during the great Klondike gold rush. Together with other argonauts, I was headed over the Chilkoot Pass for the rich gold diggings which had set the world on fire. Just to the right of the trail running through the motley camp stood a tiny tent and in front of the tent stood a tall, lean, powerful man of about forty years of age, swarthy skin with jet black hair and keen black eyes. He was dressed in conventional frontier garb of yellow mackinaw. He carried an axe and as we stopped he spit on calloused hands and, with the unconscious grace of the woodsman, put clean cut after clean cut into the log of fire wood he had carried from the forest. The man was Peter Trimble Rowe, the newly appointed Episcopal Bishop of Alaska. He did not look like a bishop and he did not talk like a bishop. In fact, you couldn't have told him from any of the rest

of us rough-necks. He smoked a vile pipe filled with vile tobacco, and when we slipped a cog and swore he seemed to know exactly what we meant. I have sometimes suspected the bishop of wishing to lay aside his cloth and tell some people exactly what he thinks of them in the vernacular of the country.

He conducted services Sunday at Sheep Camp. If I remember rightly, the "bar-keep" stopped the sale of liquor for about an hour and broke up the gambling so that the bishop might have the use of the big tent. The "bar-keep" and the bishop knew each other pretty well from the lower country. He called him "Jim."

Now, there is one thing about the bishop's sermons which makes a hit in the north, and that is that one never knows from him whether he is an Episcopalian, a Roman Catholic, a Presbyterian or a Methodist. His sermons are direct and to the point, fitted to a frontier people, with charity and

Bishop Rowe—As an Alaskan Sees Him



THE HON. THOMAS RIGGS
Governor of Alaska

good will to all. Here again I suspect the bishop. I believe he would rather preach to a crowd of miners in a dance hall or a bar room than to a well-dressed cathedral congregation. When Bishop Rowe first came to Alaska there were no churches of consequence, but there were dance halls and bar rooms and it was here that he could come in personal contact with the people he wanted to reach. He did reach them. Now—and many an old-timer sighs—there are no dance halls and bar rooms and there are lots of churches.

There are more good-humored stories told on Bishop Rowe than on any other man in Alaska. Nothing so shows popularity as a story without sting. One in particular in Alaska is a classic. When asked if true, the bishop shakes his head and refuses to commit himself. It is this: Spring was coming, the trail from Forty Mile to Circle was rough and overflowed along the Yukon. The

bishop had had a hard day; he and his dogs were all in. Down the trail came another dog musher, and, as is the custom, they stopped either to talk a few minutes or to break up the inevitable dog fight. "How is the trail back of you?" asked the bishop. "It's the ———!! ——— ——— of a trail you ever seen," said the musher. "How is it back of you?" "The same," said the bishop. "Mush on there," and hanging on to the gee pole he straightened out his team and continued wearily up the trail.

The bishop is older now. His hair is not so black, but his eye is just as keen, his figure just as erect, and when he walks his step still has the springiness of an Indian's. His feet toe in just a little, as do the feet of all moccasin wearers. He is just as human and just as well loved as in his younger days when no trip of winter or summer was too hard for him. We hope that he will follow the Alaskan trails for many years, for he will find a welcome in every home, from that of the rich man to that of the trapper or the Eskimo in his igloo, and in every home he will be at home. He will speak the language that his host will understand and there will be no "I-am-holier-than-thou" attitude.

An Indian once showed me a tiny silver cross. "Where you catch 'im?" I said. "Me Bishop Rowe man," said the Indian proudly. "Him come to my house." I'd like to ask the bishop if he carried away on him anything more than a welcome. The bishop will probably say, "Ar-huh," as do the Stick Indians. He rarely says "Yes".

In my study hangs a photograph of the bishop in full episcopal robes. I believe I would rather have one of him standing before an altar made of a packing box, lighted with candles stuck into beer bottles, for pictures of bishops who look like bishops are easy to get, but bishops who are just one of us and not of a class apart will not be seen in Alaska again.



SITKA, THE OLD RUSSIAN CAPITAL OF ALASKA

Saint Peter's-by-the-Sea—the only stone church in Alaska—shows in the center of the picture

BISHOP ROWE AS I KNOW HIM

By the Reverend Thomas Jenkins

I MET Bishop Rowe for the first time in Cincinnati in 1901. He had told an heroic story of life on our last frontier in a singularly simple manner. His very honest simplicity won my heart from the start. I shall never forget that speech. At the close of it the superior of our associate mission leaned over and said to me: "Tom, that is what I call heroism, and the bishop doesn't know he's a hero." After the meeting I asked the bishop for an appointment. The next day he accepted me for service, subject to the usual approval of the Board of Missions.

In August, 1902, I reached Alaska and continued there till 1910. In those

years I learned to know Bishop Rowe as I never expect to know another bishop. And in the ten years that have elapsed since leaving service under him, that affection has not lessened. I admire him for his humanness, his humility, his generous charity for all sorts and conditions of men, and his burning desire to envisage before the Church the imperative duty of laying broad foundations in a land that must one day be a great state in our national family. It is not overstating it to say that to Bishop Rowe, more than to any other, belongs the credit of kindling the fire of missionary zeal throughout the American Church. The missionary undertakings

Bishop Rowe As I Know Him

of the Church everywhere have been more generously supported because of his zealous advocacy of the call of the Northland. There is no man so well known and universally beloved throughout Alaska as its bishop. And that is as it should be. He has been indeed a shepherd to all. No deserving one ever looked in vain to him for sympathy.

A little incident comes back to me as I think of those early days. It is of a little man who had reason for remembering the bishop. Meeting him one day as he came from the "inside" he inquired where the bishop was. "He's a h—— of a fine fellow," said the little man. "Why, what's the matter with the bishop?" said I, unaccustomed to hear bishops thus spoken of. "Ah," said he, "I was about all in the last time I went over the Pass. I was halfway up, sitting down on my pack, not knowing whether to try it further or turn back, when along came a skookum fellow with a pack on his back bigger than mine, that seemed no burden at all to him. Passing the time of day he mushed on to the top. And there I watched him take off his load and start down the trail. When he reached me he said, 'I see you are going my way, come on, let's go together.' And with that he picked up my pack and carried it to the top of the hill. That's what I call a h—— of a fine fellow. You tell him I wanted to know about him. He'll remember me."

That incident characterizes the bishop's comradeship with the early tennerfoot.

The bishop became a most fascinating story-teller after his first years in the North. I shall always remember a night in his old home in Sitka. I had to wait till early morning for a boat to take me to the mainland. After finishing our conference over mission matters, we sat around the open fire till two o'clock, the bishop all the while keeping us in the greatest hilarity with his inimitable stories of the trail and

the camp. He has a good memory and a rich sense of humor.

The bishop gave his fellow-workers broad freedom of action and expected from them initiative and loyalty. I never heard him speak of the "bishop and clergy". He always spoke of us as "other clergy", and ever regarded us as brother-workmen. His visits were occasions of fellowship. The conditions of travel usually made it possible for him to stay long enough to go over all the details of the work and visit old acquaintances. I never heard him scold. His complaints, which were rare, were kindly and brotherly. He was always a welcome guest. The children loved him, and, for a long time after we left the North, remembered him in their daily prayers. Speaking of the experience of those years, I feel truly that he always supported our work. He rejoiced to see it grow and prosper. And he was always ready, as far as his means allowed, to supplement our local efforts.

It was in 1902, I believe, that he asked me to visit a town a hundred miles to the north to look up and minister to our scattered flock. In the course of a year I discovered an independent congregation of Christian folk with the principal of the school as their pastor. Out of our acquaintance grew an inquiry regarding the Church. The outcome was that the minister and trustees requested me to bring the bishop to them for a visit. I recall now how his kindness and charity won their hearts. In another year their heads had followed their hearts; and in 1906 I presented their pastor to the bishop to be ordained a deacon. Very soon confirmations followed, and in due time the whole congregation came under the bishop's oversight with their very presentable church building. And today the Church has a loyal following in that town and the people have a loyal friend.

The bishop has always felt it unwise to enter a native field where some other

Bishop Rowe As I Know Him

Christian body was already working, preferring to enter unoccupied fields. Would that others had been as charitable and as statesmanlike! As a result, the native work in large sections belongs entirely to the Church. In the white field, the bishop's policy was to be first on the ground. And had the home base sent him an ample supply of workers, that field might have been as fully ours as is the native field in certain sections. It is one of the sad disappointments of his twenty-five years' episcopate that many devoted beginnings have had to lag in their development through the failure of the home Church to send reinforcements.

I cannot close this article without a word about the bishop's unflinching thoughtfulness and kindness toward the wives and children of his fellow clergy. His visits were always glad days for them, and long remembered after he was gone. And I am sure that the loyalty of our hearts was always deepened by his affectionate regard for those of our households.

No one who knew the bishop's home as well as I could be unmindful of another heroism no less deserving of mention and remembrance. It was a nobility that retired to the quiet path of duty. There was an invalid son in the family, and during the bishop's long absences, it was to Mrs. Rowe that the entire care of him fell. Refined, cultured, and an accomplished musician, it could not have been an easy lot for her at the best to live in the isolation of that island village. But alone often with an invalid child and with infrequent communication with one's own and the world outside, the life was such as to wear down her reservoir of strength. And then the bishop's home-comings. What they must have meant to him. Reduced and worn by the strain and fatigue of long trails, home to him was more than an ordinary haven. I remember once seeing him some weeks after his return from one long winter journey.



THE REVEREND THOMAS JENKINS
When he went to Alaska

He was still reading and answering mail. What a mountain of correspondence he has had as Bishop of Alaska! And he has always been obliged, more or less, to conduct it in long-hand. His written letters would make many volumes. It was the comfort of a loving home that brought healing medicine to his worn body and solace and courage to his burdened mind. Only part of the heroic has been accounted for when the bishop's home is left out. And the Church should not be unmindful that these twenty-five years were made possible by the loving comradeship of the wife and mother of that early Sitka home.

Perhaps the bishop will be best remembered (aside from his kindliness) by the procession of early pioneers, by his unstinted helpfulness in opening little hospitals for their care in sickness and adversity. This will ever be the chief glory of the Church in Her service to the white gold-seeker of that distant inhospitable land. And the Church may justly endow the bishop's memory for this undertaking alone as he rounds out his quarter-century of service as Her chief representative. May abundant success crown this laudable endeavor to perpetuate the name of a man whom all his old fellow-workers delight to call friend!

BISHOP ROWE AND THE PROVINCE OF THE PACIFIC

THE committee appointed by the Third Synod of the Province of the Pacific to prepare resolutions upon the twenty-fifth anniversary of the consecration of Bishop Rowe begs leave to report as follows:

This committee humbly thanks Almighty God that under the guidance of His Holy Spirit this Church was led to choose Peter Trimble Rowe to be Missionary Bishop of Alaska, and on Saint Andrew's Day, 1895, to consecrate him to that high office, and in recognition of what that day has meant to the whole Christian world, offers the following resolutions:—

Whereas, Twenty-five years have elapsed since Peter Trimble Rowe was consecrated Bishop of Alaska; and

Whereas, In the years which have passed since that day, his Christian statesmanship, by which men surrounded by the lures of mammon were taught how to turn the gold they sought for into churches, hospitals, schools and agencies for social righteousness, and thereby lay enduring foundations upon which will one day rise a Christian state; his heroic disregard of personal dangers as he faced the perils of the Arctic ice and snow to carry the teachings and the sacraments of the Church to God's scattered people; his tender sympathy for those who, far from home, had become victims of misfortune, disease and their own mistakes; his Christian manliness which won for him the respect and affection of those he moved among and make him to-day recognized as the foremost citizen of Alaska; all these splendid qualities have shown, not only to this Church, but also to great numbers of devout Christians in this and other lands a vision of the glory of Christian service given whole-heartedly to the Master and Saviour of us all; therefore, be it

Resolved, First, that we are profoundly grateful to Almighty God for His servant and apostle, Peter Trimble Rowe, and for God's protection and blessing on his labors. We rejoice with Bishop Rowe on reaching this anniversary of such unusual and strenuous service, and tender him our congratulations and assure him of our affection, our prayers for God's care and blessing, and our support for his work in Alaska.

Second, That this Synod of the Province of the Pacific desires to congratulate the Church on the twenty-five years' service of the first Bishop of Alaska, and we commend to the whole Church the plan of the National Committee on Bishop Rowe's Anniversary, to commemorate his episcopate by the establishment of "The Bishop Rowe Foundation Fund of \$100,000.00", to be contributed by friends and parishes in all the dioceses, the income from which will be used by Bishop Rowe for the work in Alaska at his discretion so long as in active service, after which time the income of the fund will be devoted to the Alaskan work under the direction of the Presiding Bishop and Council of the general Church. It is hoped this fund will be presented to the bishop on November 30th next.

Third, That a copy of these resolutions be transmitted by the secretary to Bishop Rowe and to the Church papers for publication, and spread upon the minutes of the Synod.

Respectfully submitted for the Committee,

W. T. SUMNER, *Chairman.*

CHEERS FOR BISHOP ROWE

By the Reverend Eustace P. Ziegler

FROM Alaska to Provincetown, Cape Cod, Massachusetts. From a country which sends a hook out into the Pacific far enough to make the center of Uncle Sam's possessions from East to West a full day's sail west of San Francisco, to the hook on our extreme eastern boundary. What a chance it all is to a missionary on furlough! How much interest people have in you when they learn that you're from that great last frontier! Last night I was the guest of the "Beachcombers", an artists' club, and was asked to address them. In a picturesque old warehouse on a dock we sat at our boards forty or fifty, a dozen or so of the leading painters of America among us, reproductions of whose work had for twelve years given me pleasure in the rectory in Cordova. The comradeship reminded me of the early days of the Red Dragon.

What has all of this to do with writing an article of interest to readers of *THE SPIRIT OF MISSIONS*? you ask. That is the point. Were they interested? Well, I guess, yes. They made me an honorary member—the first clergyman to be enrolled, but then you know I am the possessor of a box of paints myself. Interested in Alaska they were and there is nothing at all strange about it either. Who wouldn't be? It's a thriller from start to finish, this Alaskan business. Artists in particular would be apt to enjoy the dramatic appeal of this great, free, vast territory, our most northern missionary jurisdiction. And when I told them of Bishop Rowe and his forthcoming twenty-fifth anniversary they cheered—these men knew what "sticktuativeness" means.

That great missionary hero of our Church spells "capital". It has been capital to us wherever or whenever our

missionary work has been spoken or written of. No Pullman-car missionary work for our Episcopal Church when we can pinnacle this man, like one of our Church historians speaks of him, as our Church's "most conspicuous missionary hero". Thrills us all, doesn't it? Many of us from the time when we were not much more than children. It's a story which has been kept fresh for a quarter of a century. Why?—because he has not let up in that period. Maybe some may say, "I'd think the bishop's work would be much easier after twenty-five years". I'm going to tell you as vigorously as I can why it is not easier, why it is harder, and why the work demands an infinitely greater hero now than it demanded in 1895. More cheers; yes, and some of the cheers which we have been hearing recall to my mind the stout man in the stern seat of the row-boat who complimented the youngster who was doing the rowing lest he himself might be put to the task.

From now on there will be no kid gloves used while I shove this pencil, so if some of you healthy Churchmen, missionaries excepted, are beginning to wince you'd better quit right here, for here goes. I say "you" because I'm one of the bishop's staff, and although but a youngster in time served, when I talk or write about Alaskan missionary work I know what I'm doing—have nothing to lose and everything to gain. I take it pretty seriously, don't I?—right. Some of you young clergy "good preachers, excellent references, looking for opportunities for constructive work, etc.", who are whining away in our leading Church papers for chances for work, and you who are championing them by writing little sentimental pleas for

Cheers for Bishop Rowe



THE REVEREND W. A. THOMAS

them, carefully follow and you'll get all the opportunity you're looking for. Our secretary has to write of possible cessation of work at some of our most important mission stations in Alaska unless the call for missionaries is answered, and it is disgraceful. I have just read of five new missionaries going to Alaska for other than our Faith. Has not the Episcopal Church the stuff in it, or what?

A short time ago I was conversing with Bishop Rowe and we were discussing this grave lack of volunteers. I ventured to remark that maybe we needed a martyrdom such as Hannington's to fire the young clergy as it did. We got the martyrdom of poor Hoare a day or two later. Did it make any difference? No, it didn't. Cheers for the martyr—but no stepping to the



THE REVEREND F. B. DRANE

front such as answered Hannington's death. I guess they're not ready to die. Well there is one thing certain and that is that if volunteers for Alaska are not ready to face anything they're not the men we want anyway.

We have thousands of clergy, hundreds of seminary students and scores of faculty. We have one missionary district which stands out from general consensus of opinion as most difficult, most romantic, most northern, five hundred and eighty thousand square miles of it. One bishop to travel it and vacant mission stations in it. You young consecrated red-blooded enthusiasts who are studying Saint Paul's travels and Ignatius and Polycarp, you spiritual-minded men of God, you reverend teachers who have had no parochial or missionary experience, what kind of a Christianity do you wish to serve, your own, a dilettante elegant variety back of a polished table or Saint Paul's "In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"?

It is plain that I've not written these few lines for entertainment. There is nothing very pleasing about it, yet I wouldn't have you entirely dismayed at the sad prospect of the Alaskan mission, for we *have* men: Dr. Chapman—had him for thirty years,—Archdeacon Stuck, Fred Drane, Thomas and some more good ones—it's like Wagner's music, "not so bad as it sounds". It will keep going so long as we have Bishop Rowe. But the best kind of a cheer for the Church to give in recognition of his twenty-five years' service is not the row-boat variety but the kind that says in answer to "Come over and help us", "Here am I, send me!"

NOW IS THE TIME

By Alice C. St. John, R. N.

A MONUMENT to closer friendship and contact with the people of Japan has been the work of Saint Luke's Hospital in Tokyo during the past twenty years, and no effort should be spared to take full advantage of the immense field of usefulness on the threshold of which the institution now stands. The new hospital should be begun at once.

I am confident that the many friends of Saint Luke's in the United States do not realize how serious will be the consequences of further delay, and at least a part of the buildings should be gotten under way within the next few months, or the work of the hospital will very seriously suffer. We are pledged to do this. The land purchased for the site of the new Saint Luke's more than two years ago is standing idle. Patients are turned away daily because we have no more room in the present buildings. This is literally a daily occurrence. A staff of physicians, carefully selected and trained through years of patient effort, await the new quarters that their work and usefulness may extend. Their interest cannot be held or their enthusiasm sustained in the face of an indefinite postponement of the modern hospital facilities long promised and so sorely needed. The establishment of graduate classes in medicine and surgery for Japanese university graduates must await the building of the new hospital, and the plans for public health work cannot be properly developed without a large and completely equipped hospital in operation to support them. These plans are all worked out and will be set in motion as soon as the new Saint Luke's begins to take definite shape. These are a few of the many reasons why we should no longer delay the building.

My own interest centers around the plans for the new nurses' school which will be opened on October twenty-fifth. Fortunately, on the property purchased for the new Saint Luke's is a large, substantial building which can be well adapted without heavy expense for the use of the training school. This building is the old American Legation and stands at the southern end of the city block on which the new hospital is to be erected.

In May of this year a committee of prominent Japanese women was organized as an advisory board for the new school, and effort was at once made to secure fifty *Koto Jo Gakko* graduates in time to open the school this autumn. The requirements of the *Koto Jo Gakko* are higher than the standard of our high schools in the United States and are really preparatory for a university course. Our Japanese friends told us it would be practically impossible to secure any girls with a *Koto Jo Gakko* education to enter the profession of nursing. "Later, with a successful school and propaganda we could reach this class, but at first we would have to start with lower requirements." Here lay the heart of the question: To lower the entrance requirements would mean accepting women with only elementary qualifications, which would defeat the aims of the school, because without women of standing and adequate preliminary education, we cannot hope to elevate the position of the trained nurse in this country. We decided to insist upon the educational qualification and at once set about making our plans for the school known. To date, over six hundred applications for admission have been received, of which forty-two are *Koto Jo Gakko* graduates. With two months still before

Now Is the Time

the school opens, we will have no difficulty in getting the required number of women of advanced high school grade. This response speaks volumes for the interest that has been aroused with very little effort on our part and the reality of the need for this school.

The school will be prepared for one hundred and fifty pupil nurses and fifty new nurses will be accepted each year. The nursing education will be a department of the hospital work and the pupils will receive their clinical training in Saint Luke's. At the end of three years they will graduate and be at liberty to enter private nursing or hospital service as they prefer. So much has been written of the women of Japan that is superficial and concerns only one class. It is refreshing to find that the majority are normal, conscientious women, who in their daily life are confronted with practically the same problems as our own women at home, and who respond to given conditions just about as we do. The Japanese woman is still almost entirely a stranger to the luxuries and extravagancies of the modern world and confines her life within the domestic circle of her home. She is, however, a very practical and accomplished home-maker and housewife from the Japanese standpoint, and within her own sphere she exerts much influence. Patience, loyalty and prompt obedience to authority are drilled into her from infancy and with these qualities well developed she offers excellent material for training in the nursing profession in all its branches.

The training carried on in Saint Luke's under the chief nurse, Miss Araki, for the past eighteen years has produced some splendid nurses. Her long, faithful and very efficient service in Saint Luke's is convincing and eloquent proof of what a Japanese nurse can accomplish when properly trained. Miss Araki received her training in the Memorial Hospital, Richmond, Virginia.

With only one other American nurse, Miss Doane, besides myself, our foreign staff is too small and we should at once have two more American nurses. One should be thoroughly trained in modern teaching technique and the standards of our best training schools at home today. The other should be a competent dietician to take charge of this department. We should have these immediately.*

Like all progressive people, the Japanese are very practical in their views of life. Christianity, which can find its expression in social service, wins their confidence promptly and this direct appeal through the profession of nursing to higher things for the women of this country is assured of success if conscientiously and thoroughly carried out. For this we need the active interest and support of our women at home and their earnest co-operation. The whole national life of Japan is deeply stirred by the fundamental changes which have swept through western civilization since the end of the war; and as Churchwomen and Americans we cannot afford to be blinded by the temporary political and economical antagonisms which are doing much to injure both our religious and our civil relations with this country. It is no light thing to hold back from Japan that moral support and sympathy which we have taught her is elemental in our Christian religion. I know the resources of our people and their liberality where big things are concerned that make for the betterment of the world, and when I remember the splendid things we are doing all through the United States for our own hospitals, and recall the unparalleled generosity of the Red Cross, I have no fear that we here in Saint Luke's will not receive that response which will enable us to carry forward the work entrusted us.

*Particulars can be obtained from Dr. John W. Wood, Executive Secretary of the Department of Missions, 281 Fourth Avenue, New York.



THE ORCHESTRA AT THE SUN DANCE

IN THE UINTAH BASIN WITH THE BISHOP

By Howard N. Hassinger

IN the place where Myton's tepee had stood two days before, written on an old paper bag in a clear, legible hand, we found this letter:

Dear Camfield:

I leave you this morning. I am sorry for that and my mother take us up to cattles rang. I will see you sometime. -Where Geneva get well Ill come down that time never forget Camfield

your personal,

MYTON A. JOHNSON.

Myton had arranged with Miss Camfield to have his baby baptized as soon as a priest should come. Evidently his wife, Geneva, had gotten sick and his mother had taken the whole family up on the range. Myton, however, could not leave until he

had made some explanation why his promise could not be kept at that time. He can "never forget" that he has given his word to have his baby baptized, and baptized the boy will be.

If a Ute "never forgets" his promise, there are some things which he does not consider necessary to remember—the civilized ways of his school days. Among the blanketed braves and the squaws in bright hued shawls, are scores who have spent years at Carlisle or at Riverside. Back among his own people, the pride of race, the taunts of the old men and women jeering at his becoming "all same like white man", the threats of being cut off from family and friends, drive the

In the Uintah Basin With the Bishop

young man to take up the blanket again.

And these tribal usages, never forget it, are pagan! The old heathen religion still continues. Stand with us again, as we stood not long before we found Myton's letter, inside a large circular booth of boughs. Overhead bright patches of moonlit sky show through the dark branches. Flames from a large fire make changing shadows on the dusky faces of those who squat on one side of the circle. The fragrance of pine is in the air. There comes from another side the wailing song of squaws accompanied by the monotonous boom-boom of rawhide drums. Above both can be heard a plaintive whistle made by the flute-like pipes of the dancers. For it is a dance—the Ute Sun Dance. Out the dancers come from pine booths. Treading mincingly, they approach the “medicine” pole in the center. In the old days, this used to be adorned with a buffalo head, but now it has only painted symbols. With an eagle's wing the braves pat first the bark and then their painted bodies. They are getting “medicine” from the tree. Then backward they tread, disappearing in the darkness of their pine booths. For three days and three nights, without food and with just the smallest amount of water, they have been dancing. For what? Certainly not for money: they could get but little of that. Not to perpetuate a pretty tribal custom. It requires too much energy from men naturally indolent. It is none of these. It is religion.

Of course the work of Saint Elizabeth's mission at White Rocks has not been without effect. Numbers of communicants, like Myton Johnson, start a Christian life and “never forget”. One night last June thirteen more dusky heads were bowed at the altar rail and thirteen more souls received, through the laying-on of Bishop Moulton's hands, the grace to be soldiers of Jesus Christ. Such numbers as Miss

Camfield and Mr. Hersey can gather, however, are not sufficient to convert a whole tribe. It needs some Clovis to lead the *nation* to Christ.

Such a leader, we hope, has been found in the person of Chief Witchetts. A sheep man told us that he had seen Witchetts hold a great company of Utes spellbound while he spoke with impressive and easy oratory. And his influence extends beyond the limits of his voice. This chief has just spent months among the Christian Sioux of the Dakotas seeing what the Church has done for a tribe so friendly to the Utes.

The Ute Reservation—it is not a real reservation any more, though the old name persists—is miles on miles away from a railroad. Bishop Moulton describes his first journey into the Basin this way:

“We left the self-confident city of Provo early in the morning, three in number—two parsons and a near-one. We came back two in number, having dropped the near-one to look after the moral, spiritual and social interests of the fine folks in the Basin. Our means of transportation was a Ford car of an early vintage, loaded to the gunwales with camping outfits, tires, water, gasoline, oil and a spade. That spade proved to be a trump before the trip was completed.

“You ought to make that trip, reader. It will reveal two things—the wonderful beauty of our own state: and the genuine worth of the Church. You won't have any indifference left—if you will make that trip, and the Nation-Wide Campaign will go the way our Ford went down the mountain roads. We did not have to urge it at all. Going up hill, however, it was the other way. One only was allowed to ride; the rest of the party had to get out and push and slide rocks under the rear wheels. You look upon all sorts and varieties of scenery. More than once I thought it must be Switzerland—but it was always Utah. Utah with



A CONGREGATION AT DUCHESNE

its snow tips; Utah with its white-striped, red-faced, sober-gray, steeple-pointed, purple-shaded mountains; Utah with its tumbling streams, muddy green torrents and blue lakes; Utah with its roads chiseled out of the mountains, circling through canyons, pushing their grey spirals over the peaks."

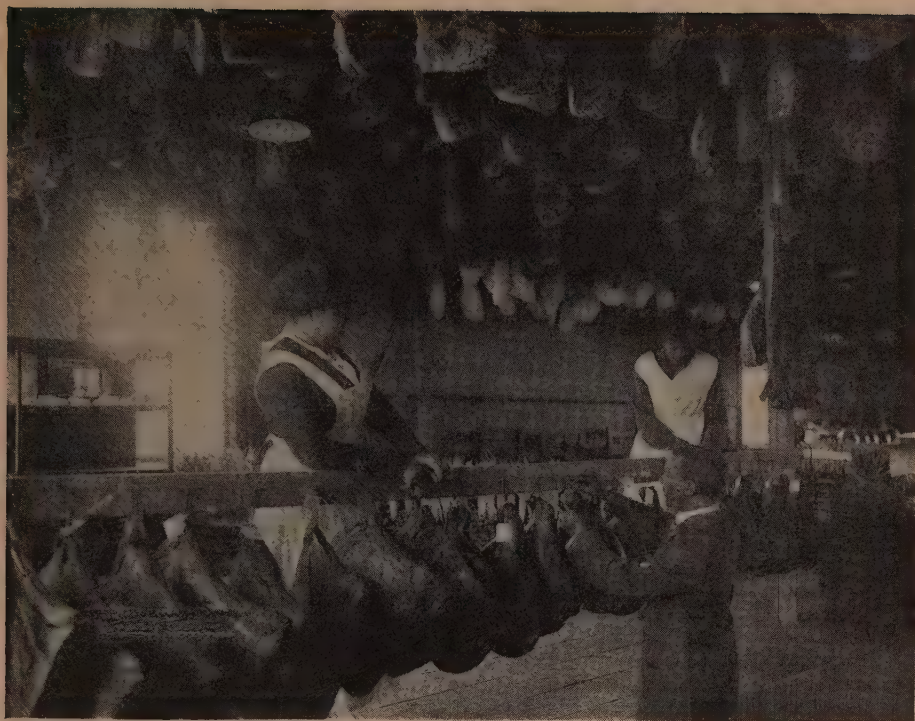
Everyone and everything that has entered this reservation has had to come by horseback, wagon or automobile across these mountains. In Vernal we cashed checks at a bank every brick of which came by parcel post. Vernal is the oldest town. You can hardly say that it is *in* the Basin. It is on the *rim* and is just outside what used to be the boundary of the Indian lands. From this place and from the old cavalry post of Fort Duchesne, all the missions in the Basin have been built. Only at Vernal and at one other town is there a "Gentile" church beside our own. It is really a "Church" valley.

With this great responsibility on our shoulders, we have had, for several years, but one priest in the valley, the Reverend M. J. Hersey. He was chaplain at the Post and chose to remain behind after the last troops were withdrawn. Because of his personal ministrations, everyone in the Basin knows Mr. Hersey. Occasionally the archdeacon or another priest would visit the various little towns, but resident ministers are a new thing to the folks in the Uintah Valley.

You can imagine, then, the enthusiasm with which Bishop Moulton was greeted. At Duchesne, the very night we arrived, a Christian girl had consented to have her marriage performed by a justice of the peace because there was no minister within sixty mountainous miles. The bishop has promised the good people of the Uintah Basin resident clergy (the near-parson was only a stop-gap) and a new era of missionary work has begun.



THE FEDERAL INSPECTORS JUDGING THE EXHIBIT



PREPARING THE EXHIBIT

HAM AND BACON

By Florence J. Hunt

BISHOP BURCH, speaking in the interest of the Fort Valley High and Industrial School last February at the Talcott entertainment, made mention of the fact that the school had grown over three hundred bushels of potatoes on one acre and said if the school had done no other work that alone would make its existence worth while. I wish to tell of one other very practical accomplishment of the school.

The uplift of the community has always been uppermost in the mind of Principal Hunt whatever programme was put on foot. Some years ago the complaints of the people over the loss of their hams and bacon each year

were distressing. The fact that he knew ignorance was the cause of this waste made him more eager to apply the remedy, which was found in teaching the right method of caring for the hogs while alive and curing the meat properly after being killed. Lectures were given to small and large groups and instruction to individuals. Finally, through the work of the United States Farm Demonstration agent, a graduate of the school, and the Pig Club agent of Georgia, a Home-Cured Meat Show was held at the school. These Home-Cured Meat shows grew in interest from year to year. The one last year surpassed all others with



THE SCHOOL ASSEMBLY ROOM

one thousand pieces of meat, hams and bacon on exhibition. The meat was hung in the top of the school assembly room down the center aisle and on either side of the stage. It made a fine show and robbed the economic situation of many of its terrors, coming as it did so near the close of the World War, when the minds of all were intent on feeding a hungry people while prices were daily soaring higher.

Business men, bankers, editors, farmers and orchard men have all shown the keenest interest in these exhibitions. It has always been easy to get prizes for the work. It is a real pleasure to state that after a most critical examination by two United States meat inspectors a graduate of the Fort Valley High and Industrial School took the first prize for having the best all-around cured, shaped and smoked

meat. The United States government officials pronounced this the best display of home-cured meat they had ever inspected. One of them had inspected meat for fifteen years.

The lesson was one of real democracy, all the people joining in and lending whatever assistance was possible to make the whole thing a success. Schools doing work of this kind are helping to make the world safe for democracy and should make strong appeal to those who are able to give assistance. Among institutions of this kind for our Negro youth, the Fort Valley school holds a high place, not only in the numbers it enrolls, but in the practical value of the work done. The late lamented Bishop Nelson of Atlanta was a strong friend of the school and Bishop Mikell asks for it the hearty support of the Church.

MEETING OF PRESIDING BISHOP AND COUNCIL AND DEPARTMENTS

THE Presiding Bishop and Council and the various departments which carry out the work of the general Church met in the Church Missions House, New York, October 12-14, 1920. At the meeting of the Council Bishop Gailor, the president, was in the chair. The elected members present were: Bishops Lawrence, Lines, Reese of Southern Ohio, Perry, Murray and Reese of Georgia; the Reverend Drs. Freeman, Mann, Phillips and Stires; Messrs. Lewis B. Franklin, treasurer, Stephen Baker, John Stewart Bryan, Samuel Mather, Frederic C. Morehouse, Harper Sibley, H. C. Wyckoff and James H. Pershing.

In opening the session Bishop Gailor announced the death of Mr. Arthur E. Newbold of Philadelphia, one of the lay members elected by General Convention, and called the meeting to prayer.

The reports of the several departments were received from their secretaries.

Department of Missions: The deaths of three missionaries were reported, Mrs. Tryon and Mrs. Young of the Philippines and Archdeacon Stuck of Alaska. The minute adopted by the Council on the last-named will be found on page 689.

One of the most important items was the acceptance of the license of the government for the use of land in the Canal Zone on which to erect a cathedral, bishop's residence and parish house. Steps have been already taken to raise the funds necessary for the project.

A resolution was passed expressing the conviction of the Council that an important service can be rendered by the bishops of the continental missionary districts in making missions vivid

and personal to the Church through sermons and addresses.

A most interesting statement was made to the Council by Dr. Pott, president of Saint John's University, Shanghai, on conditions in China today. He spoke particularly of the influence that the student body in China has on the thought of the nation. The students take themselves very seriously and are trying to stand for the integrity of China. He wanted to emphasize the importance of doing everything possible for them, and urged as the most needed thing at present that steps be taken to enlarge Saint John's. First he asked the Council either to authorize the expenditure of money or to give approval to a special appeal for funds for the building of the new Saint Mary's Hall for girls, land for which is already secured. As soon as Saint Mary's can move away from the compound, Saint John's can expand. Then he advised acquiring more land on the other side of Soochow Creek, which hems Saint John's in. Dr. Pott's address made a profound impression on his hearers.

A full and comprehensive report from Bishop Overs on conditions in Liberia was read by the secretary, the bishop being prevented by illness from attending the meeting.

The Reverend Artley B. Parson, late dean of the Manila cathedral, was elected to assist the executive secretary of the Department of Missions.

The following missionaries were appointed: Alaska, Deaconess Jessie C. Smith, for Saint Stephen's Hospital, Fort Yukon; Anking, Miss Lucy Kent; Cuba, Reverend Juan McCarthy and Reverend P. H. Asheton-Martin; Hankow, Reverend A. C. S. Trivett as vicar to the English congregation in Hankow; Honolulu, Miss Jeanett

Meeting of Presiding Bishop and Council and Departments

Barnett, teacher in Saint Andrew's Priory; Liberia, Reverend Elwood L. Haines.

Department of Religious Education: The Department presented a budget which, if adopted in December, will provide for three secretaries: for work among college women, for teacher training, and for pageantry. The Council approved the creation of the new positions, provided there were funds. Dr. William G. Thayer of Saint Mark's School made a plea that the \$125,000 for Church boarding schools now before the Priorities Committee, if it, or any proportion of it, is available, be expended under the direction of the Department of Religious Education primarily for scholarships. This principle was voted by the Council and the matter referred to the proper committees. Dr. William E. Gardner reported on his trip to England last summer and the observations he had made of religious education there. The chief outcome of the conferences he attended was the calling of a Pan-Anglican religious education conference two years hence, for which foundation was laid this summer.

A request from the Synod of the Northwest for \$10,000 for work among the students in the state educational institutions of that province was referred back to the department for report at the next meeting of the Council.

Department of Christian Social Service: The programme proposed by the secretary was approved and will be found in full on page 735.

Department of Publicity: Aside from the budget for 1921 the secretary reported the publishing and distribution of the first numbers of *The Church at Work* and *Exchange of Methods*. In most cases *The Church at Work* is being distributed through diocesan committees, and *Exchange of Methods* is being sent to those directly interested. A series of adver-

tisements have appeared in a number of the general Church weeklies and have attracted favorable comment from many sources.

Department of Nation-Wide Campaign: The plan for a Nation-Wide Preaching Mission during the first two weeks of Advent, as the climax of the follow-up movement, was endorsed. Bishop Darst of East Carolina, Bishop Cook of Delaware and Mrs. Phoebe Pancoast of Philadelphia were elected members of the Department and the Reverends B. T. Kemmerer and J. A. Ten Broeck were appointed general field secretaries. At the request of Dr. Milton a committee was appointed to prepare a statement for the Church generally as to the standing of the Nation-Wide Campaign. Since the adjournment of the Council this statement has been sent forth and is as follows:

STATEMENT TO THE CHURCH

THE undersigned committee, by the appointment and command of the Presiding Bishop and Council, begs to send forth this message urging upon the members of the Church the great importance of their loyal support and co-operation with the Nation-Wide Campaign.

The General Convention last October by unanimous vote endorsed the Campaign and appointed a joint commission to direct the Campaign, fix the Campaign budget and apportion it to the dioceses and missionary districts. The commission adopted a budget of \$14,000,000 a year for three years. About \$9,000,000 of this was for the general work of the Church. Early in the year 1920 the Presiding Bishop and Council received reports from the various dioceses and districts indicating that the sum of \$3,214,000 had already been pledged for the general work, and proceeded to make appropriations according to the order of the General Convention. But the amount actually received on this account up to

Meeting of Presiding Bishop and Council and Departments

October first, 1920, was only \$1,490,-405—about three-fifths of the amount due up to that time. The consequence is that the Presiding Bishop and Council has been compelled to borrow money and its interest for loans this year will be about \$72,000.

We are informed that the report of the pledges was true, but that for some reason some of the pledges have not yet been paid and some of the money received has not yet been forwarded to this office.

The Presiding Bishop and Council is very anxious to avoid the creation of another deficit, and therefore in making appropriations was very careful to cut down the budgets to the narrowest margin. It found itself unable to appropriate any money for the new objects listed in the *Survey*, and in some instances had to reduce the budgets of actual needs from the mission field.

In spite of this effort for economy, the treasury faces a new deficit on December the thirty-first unless all pledges reported are paid before that date and promptly remitted to the treasurer. The committee urges that all diocesan and parochial authorities take such necessary steps as will prevent such an unfortunate and embarrassing outcome. It is only fair that the committee should state that a considerable portion of this deficit will be due to the payment of some of the deficits that were made in past years.

It is a lamentable fact that there are fields of work which are suffering sadly for lack of effective aid, there are wonderful opportunities which ought to be taken advantage of at once, and there are many appeals which ought to be favorably considered; yet the Presiding Bishop and Council cannot pay out money which it has never received.

No positive refusal of just demands and claims has been made, but action upon them has been deferred until the December meeting of the Presiding

Bishop and Council, when the will of the Church will have made itself known through the results of the Canvass.

The committee, speaking for the Council, is reluctant to put so much emphasis upon the mere financial side of the Campaign; but it believes that the members of the Church ought to know the facts. We realize that the defects in our ecclesiastical system, which the Campaign was intended to remove, are the chief obstacles in the way of its success.

We are not discouraged. We admit no failure. All over the Church there is a splendid awakening of the sense of responsibility and the assertion of our solidarity as an army consecrated to the high adventure of bringing in the Kingdom of God. And we know that the promise is true: "Seek ye first the Kingdom of God and His righteousness and all those things shall be added unto you."

THOMAS F. GAILOR,
WILLIAM LAWRENCE,
JOHN G. MURRAY,
Z. B. T. PHILLIPS,
FREDERIC C. MOREHOUSE,
JAMES H. PERSHING,

Committee.

Department of Finance: The report of the Committee on Priorities was received, but all action in the way of appropriations, except to cover operating budgets, was deferred until the December meeting, when there would be more definite knowledge as to the amount of next year's income.

The dates of the next two meetings of the Council were changed, as the regular date in December conflicted with the preaching mission and that for February fell on Ash Wednesday. The Council will therefore meet December 15th instead of December 8th, and February 16th instead of February 9th. The department meetings will change accordingly to the preceding days.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

MATERIAL FOR STUDY CLASSES 1920-1921

THE *General Survey* of the Episcopal Church has been recommended for study during the next two years. It is very necessary that it should be studied in order that the Church, as a whole, may realize Her Mission; where She is going; why She is going there; and the equipment She has, as well as Her needs.

But many people in the Church are saying, as they glance hurriedly at it, "The *Survey* is just a mass of statistics; a collection of dry bones." As a matter of fact the *Survey* is the best material for discussion groups and open forums that the Church has ever published. In any text-book the author naturally states his own opinion.

That this is not true of the *Survey* makes it extremely valuable material for use in open forums or discussion groups. Here we are given the facts and are left to draw our own conclusions. No comment on the facts is made, no conclusion forced upon us. There are the facts, and it is for Churchmen and Churchwomen to read and study them to see what the needs of the world are, and what the Church is doing to meet these needs; to decide whether or not the Church has the answer to the problems of the day throughout the world, and whether or not She is worthy of our loyal support in Her work of extension. The *Survey* is not a collection of dry facts. It contains stories of great needs, great failures, great successes, heroic sacrifices—for those who have eyes to see. It contains a call to all Church people to pray, to work, to give as never before for the extension of the Kingdom of God—for those who have ears to hear. Price, \$1.00.

The Manual, by Dr. Sturgis, giving an abundance of illustrative and illuminating material to supplement the *Survey*. Price .90.

Suggestions to Leaders, by Miss Boyer. Definite and complete instructions and session plans for handling the *Survey* in discussion groups or study classes. Assigned to cover the *Survey* in two years. Price .35.

We will send the above three books together for \$2.00.

In connection with the *Survey*, we also publish:

Programmes on the Survey, by Miss Giles, containing complete outlines with references to easily available material for covering the *Survey* either in a single series of fifteen meetings, or in two series of eight each. Price .30.

Briefer Outlines for Eight Programme Meetings, a series of simple, easily prepared programmes, giving in eight sessions a bird's-eye view of all the work of the Church. This outline can be successfully followed in any parish or mission. It is based on the various free leaflets and on the *Survey*, a small number of which should be gotten for use by those responsible for the various meetings.

Other text-books are:

The Alaskan Missions of the Episcopal Church, by the late Archdeacon Stuck—the last work of this great writer, explorer and missionary, who has been one of the outstanding figures in the Northwest for many years and whose work is known throughout the Western world. Price, cloth \$1.50; paper, \$1.00. (In paper, if ordered before January 1, 1921, lots of ten or more for use in classes, will be sold for .75, provided cash accompanies order.)

The Church's Life, by Dr. Wm. C. Sturgis, a most interesting and timely book on missionary fundamentals showing that the revealing of a more abundant life, physically, mentally, and spiritually, is the Church's mission, and that the great desire to make this revelation universal is the secret of the Church's life. Price, cloth \$1.00, paper (prepaid) .75. (In paper lots of ten or more will be sold for .50, provided cash accompanies order.) *Suggestions to Leaders on The Church's Life*, .25.

WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

DR. EMHARDT, Field Director, Dr. Hammarsköld, Dean of the Scandinavian work, and the Reverend Robert K. Smith, specialist on the Czechs, have returned from Europe filled with a broader understanding and hope for our Church's mission in America to our neighbors of many races. Great movements, tremendously influencing our approach here, have happened or are happening at Lambeth, Geneva, and Saint Beatenburg, and in Scandinavian and Eastern Orthodox countries, Asia Minor and Czech-Slovakia. With all these and with their leaders our three representatives came into intimate contact.

Dr. Emhardt addressed the New England Synod last month, and plans to spend his time in the East and mid-West until after Christmas. Then he will make a second extended visit to the Pacific coast and Mexican border.

Mr. Bridgeman, assistant secretary, has begun his lectures to our theological students at the General Seminary. Practically every seminary and deaconess school, except in the far West, has invited him to give the brief course on foreign-born work as part of the regular curriculum.

Our Scandinavian clergy, under the chairmanship of Dr. Hammarsköld, gathered in New York from October fifth to twelfth. A new era for our Scandinavian work has begun. This is because of the Lambeth resolutions, and the almost-union with the Scandinavian National Churches, and the official establishment by our Church of a department for work among foreign-born.

In the last SPIRIT OF MISSIONS we suggested a practical plan for parochial work and called it "American Church League of Fellowship". We carried out the idea in order to impress the

imagination in definite detail and hypothetical example. Let us state emphatically that the title was also hypothetical and that there is no idea of forming any actual "League", i. e., a new national organization. The idea of it all was to present a plan whereby the existing organizations or individuals in each parish may effectively include in their service of God and man, real service for the foreign-born and their children within the parish bounds. A conference was called early in October to discuss this general scheme and we will soon be able to furnish to all who ask a more perfected and detailed plan. This conference called by the secretary and field director consisted of a diocesan Americanization director, the social service director of another diocese, a layman member of a diocesan Americanization committee, a rector of a church in an industrial city ministering to many foreign-born, the assistant treasurer of the Council, the general secretary of the Woman's Auxiliary, the general secretary of the Girls' Friendly Society, and a deaconess working among the foreign-born.

At the request of the Brotherhood of Saint Andrew a suggested programme of what the Brotherhood might consider and do was furnished and the assistant secretary was detailed to attend the convention in Saint Louis. There is a great opportunity for the Brotherhood to reach the foreign-born.

Through the kindness of the editors of *The Living Church* and *The Churchman*, their October ninth issues were specially devoted to the Church's work for foreign-born Americans. The office has a few extra copies of these issues, which will be sent on request.

THE BROTHERHOOD CONVENTION AND THE CHURCH'S MISSION

By George H. Randall

Secretary of the Brotherhood

ALL Brotherhood of Saint Andrew work, if rightly done, is missionary work. In the last analysis, all missionary work is personal work. A Brotherhood convention, as does the Brotherhood itself, emphasizes personal work upon the next man. The recent convention of the Brotherhood in Saint Louis thus emphasized it. As in the thirty-four preceding conventions, the need and duty of intercessory prayer was the foundation. Out of this springs naturally the desire to help another man or boy.

In the opening Churchmen's Dinner at Saint Louis, attended by 550 men, the keynote was *Meeting the Challenge of the New Day*. That keynote ran through all the services and sessions of the convention. At this opening dinner Dr. Wood, executive secretary of the Department of Missions, made a strong and forceful address in which he emphasized the missionary side of the Brotherhood's endeavor. He asserted that only in recognition of the divine fact of sacrifice, and based upon the fact of the Fatherhood of God and the brotherhood of man and the divine purpose in the world could there be any hope of an ordered and harmonious life for all men.

The Convention of the Brotherhood began its sessions and services with a sincere expression of the missionary spirit, and this prevailed throughout. Dr. Wood at a later session explained the practical working of the newly organized Department of Missions and Church Extension, following his inspiring address of Wednesday night by an illustration of how the missionary motive can be applied.

The very personnel of the convention rang true to the missionary spir-

it. There was hardly a rector or bishop on the programme whose early experience, at least, had not been in missionary fields. The benign and venerable personality of Bishop Tuttle was an inspiration at all the sessions. Bishop Tuttle always occupied a seat quite near the front and never during any session was it vacant, while even to the very last moment of the Farewell Meeting, in Christ Church Cathedral on Sunday night he was seated in the bishop's chair.

The lay missionary spirit was expressed on Thursday night, when there were lay speakers in all of the Saint Louis churches; and again on Friday night at the public meeting in the cathedral the Hon. James H. Pershing, of Denver, spoke with conviction of the missionary responsibility of the laity.

The appeal to the missionary spirit was felt in the mass meeting at Odeon Hall on Sunday afternoon at three o'clock. One of the most useful addresses of the convention was delivered at this meeting by Mr. Frederic C. Morehouse, editor of *The Living Church*, who was followed by Bishop Gailor in an inspiring appeal.

The Corporate Communion on Sunday morning was a magnificent sight. The picturesque interior of Christ Church Cathedral lent itself wonderfully to such an event. The central portion of the nave was filled from the chancel steps to the rear doors with men and boys. This central act of worship is always the culminating feature of the convention.

All came away from the convention realizing better than ever before that the Brotherhood of Saint Andrew has a very real part in the Church's Mission.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY



THE CARAVAN ON THE PLAINS

A SUNDAY SCHOOL MISSION CARAVAN IN CANADA

While I was in England this summer I learned at Saint Christopher's College, Manchester, outside of London. This is a training college for laymen, women, and workers. It is under the able direction of the Reverend William James Campbell. I found about sixty students in residence and an equipment that compares anything we have in the Church in the United States.

The following were among our Saint Christopher's devotional funds, school workers, and missionary enthusiasts: Miss Evans and Miss Thompson graduated from Saint Christopher's two years ago. The story of their summer on the Canadian plains shows the kind of work which the Church should be doing in many of our western countries.

On May twenty-five to August twenty-five Miss Winifred Thompson and Miss Rita Howell started their regime in a motor caravan, which was equipped with mattresses, cooking stove, tent, etc. They went 3,000 miles in the diocese of St. Asaph, visiting towns and going out to far off day schools, on the prairie in

the province of Saskatchewan and Alberta.

Fourteen Anglican Church churches were visited. Ten Sunday-schools were visited and demonstration classes held; also pictures and books given to teachers and children. Five Sunday-schools were started in churches where there were no Sunday-schools. At

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there is no Scripture teaching in the day schools in the two provinces, and also no Anglican clergymen in the four districts, the children seem to know nothing about the Life of Christ, and could not say the Lord's Prayer.

Parents' meetings were held in each place, and addresses given on the importance of religious education.

Sixty children, who lived far away on the prairie, joined the Sunday-school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected. Twelve prairie day schools were visited, and Scripture lessons were given. Many Bible picture talks were arranged, around the caravan, to which children belonging to all denominations came.

The children would listen for an hour and seemed most keen to learn. The parents also seemed very pleased that their children should be taught, and helped in the work by their generous hospitality and gifts of food, also interest in the work and invitation to come again next summer. The clergy and teachers also were grateful for help and suggestions.

Many adventures were experienced on the trails, through mud holes, sand, washouts, thunderstorms, and wind which nearly blew over the caravan, also sandstorms. Once the tent was blown down and one pole broken. Al-

though there were many difficulties to overcome yet there seemed such need for the work, and such a warm welcome given in each place, that they more than repaid for all the toil.

The future of the Anglican Church on the prairie depends on the teaching of the children, so that they may grow up loyal Church men and women, and the foundations of Christian ideals and principles may be laid amongst the young people of this land.

The caravan has been given as a gift to the diocese of Qu'Appelle, and it is hoped that funds will be raised in Canada to finance and carry on the work so that two trained workers may go from place to place on the prairie in the spring, summer and the fall, and work in the cities and towns in the winter, and also keep in touch with the children who have joined the Sunday-school by post.

Miss Eva Hasell and Miss Winifred Ticehurst, who were trained at Saint Christopher's College, Blackheath, London, England, financed this new venture. It is hoped Canada will be able to finance the work in the future and also train experts at Toronto who will carry on this important work not only on the prairie in the diocese of Qu'Appelle, but also in the other prairie dioceses, and that many motor caravans may be seen taking workers to far parts of the West.

A GUIDE TO THOSE ENTERING THE MINISTRY

THE Commission on the Ministry of the Department of Religious Education has just published a *Guide for Candidates for Holy Orders*, which gives in clear and concise language the requirements of the new canons on the ministry. Blank forms of certificates to be presented by the candidates as required by the canons are bound up with the Guide. The

preparation and data of this Guide were done by Canon Wm. L. DeVries of Washington and Professor Lucien M. Robinson of the Philadelphia Divinity School. It is published in response to the request of bishops and examining chaplains for a guide with certificate blanks that would take the place of one published many years ago and now out of print.

THE CHRISTIAN NURTURE SERIES IN THE SMALL SCHOOL

THE application of Christian nurture to the work in missionary districts is well illustrated by the following letter sent to all the clergy in the district of Spokane.

At the request of Dr. W. E. Gardner, secretary of the Department of Religious Education, the undersigned, who have been constituted the Department of Religious Education of the district of Spokane, met to consider the problems of religious education in the small Church-school and formulate some plans that would produce better results than are being obtained at present.

1. We met believing that a uniform system might possibly be desirable for the small school.

2. After conference we came to the conclusion that it is desirable for two reasons:

a. First because some system of grading is recognized as absolutely essential in education by all good educators.

b. Second because our own experience has proven that some grading is both necessary and possible even in the smallest school.

3. We believe that the *Christian Nurture Series* is the best system of religious education that has been produced.

4. Our own experience confirms the growing experience of the whole Church that this series is the best, even for the small school.

5. We find that there are four objections frequently made to this series and we wish to answer them:

a. First, that it requires too highly trained teachers.

b. Second, that it is too complicated.

c. Third, that there is more material than any teacher can use on any given Sunday.

d. Fourth, that it requires too much expensive material.

Our answers are as follows:

a. First, that any course to be effective needs a trained teacher. Still we believe that an untrained teacher can do at least as well with this course as with any other. Also that the continued use of this course will tend as nothing else to make her become a better teacher.

b. Second, that any modern system of education with its hand work and

method seems to be complicated, but a little consistent application will soon remove this objection.

c. Third, it is not the intention of those who drew up these courses that a teacher *must* make use of all the material on any given Sunday, but that the teacher should take up first the review, then the new informational material, then the devotional, memory, loyalty and Christian service material as time permits. The aim is training in the Christian life rather than giving information. Therefore it is not necessary to complete a lesson on one Sunday or a course even in one year.

d. Fourth, all good education is expensive. We spend millions on our public school education; and the Church might just as well recognize the fact that a proper education in religion must cost something. It should be noted that much of the material may be made in the local school and the expense thus cut down.

6. It is our conviction that every clergyman who believes in religious education should master the principles and details of the *Christian Nurture Series*, see that his teachers understand it and know how to use the various courses and then supervise the work that is being done. Any efficient system requires work on the part of the clergyman and we believe that any clergyman who will master the *Christian Nurture Series* and use it will secure surprisingly good results.

7. We would also add that we are making certain modifications in the *Christian Nurture Series* which we believe will make it more available for the small school.

8. We are also formulating plans for sending teams of two speakers who will hold three-day conferences in parishes and missions on the principles and details of the *Christian Nurture Series*. All who are interested should communicate with the Reverend H. I. Oberholtzer, Ellensburg, Washington.

Signed:

The Right Reverend Herman Page,
Chairman.

The Reverend C. W. Laidlaw,

The Reverend H. R. Page,

The Reverend G. H. Severance,

The Reverend L. H. Miller,

The Reverend H. I. Oberholtzer,

Vice Chairman and Secretary.

CO-OPERATION WITH PUBLIC SCHOOLS

THE Department is beginning the school year by active work in public school co-operation under the direction of Mr. Edw. Sargent, secretary for the Work of Religious Instruction in Co-operation with the Public Schools.

The experimental schools report increased attendance. Miss James has entered upon her third year at Toledo. Miss Noyes has gone to Grand Rapids to conduct further experiments in co-operation and correlation from a somewhat different point of view than that offered at Gary. The Gary School is continued under Miss Mabel V. Holgate, while an entirely new school opens this month at Rochester under the direction of Mrs. R. C. Thurston. The Reverend W. T. Hooper, of Hartford, Conn., reports the opening of a similar school. Requests for information from all parts of the country as widely separated as Austin, Minn.; Bay City, Mich.; Cincinnati, Ohio; Dyke, Green Co., West Virginia; Pittsburgh and Philadelphia, Penna., and Trenton, New Jersey, indicate great interest and a desire to do something more for the religious nurture of the Church's children.

Just what does the Department seek to do? We are asking the schools to co-operate. This means that they assign to the pupil, upon the definite request of the parent, a portion of the school time to be given up to religious instruction. This involves no responsibility for teaching religion, nor recognition of it in the school. Their responsibility ceases when they have assigned the time and assured themselves that this time is used for no other purpose.

Parish co-operation means that the school children thus assigned are to be taken care of systematically in a properly organized Church school with adequate courses of study, trained

teachers and full financial support indicated in an item in the parish budget.

This week-day work should be vitally knit up with the Sunday activities and correlated as fully as possible with the parallel courses in the public school. It is of paramount importance that the child shall feel that what he receives on Sunday will follow him through his week and come up again for expression in his continuation work and service in the week-day session of the Church school.

Space forbids further elaboration. Information will be sent upon request and every effort will be made to assist those beginning similar week-day co-operative schools.

VOCATION AND RECRUITING FOR BOYS AND GIRLS OF 'TEEN AGE

THE Nation-Wide Campaign revealed the great interest taken by high school boys and girls in the call of the Church. Over fifty conferences and dinners have been held since the first of October. At these the need of the Church for workers in the mission field at home and abroad, in education and social service has been presented and the young people have signed cards signifying their interest in some aspect of the Church's work.

An effective commission, under the chairmanship of the Reverend George A. Strong, will present the value of these conferences at summer schools and conferences. Mr. Strong will be at Geneva, Princeton and Wellesley; Mr. Benjamin Finney at the conference at Raleigh, N. C., Conneaut Lake and Sewanee; Mr. Gordon M. Reese at Racine, Wisconsin, and the Reverend C. P. Sparling at Ocean City, Maryland and Charlottesville, Virginia.

THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D.D., EXECUTIVE SECRETARY

GLIMPSES FROM THE FIELD

THE Department takes pleasure in announcing the election by the Presiding Bishop and Council at its October meeting of the Reverend B. T. Kemerer and the Reverend Joseph A. Ten Broeck as general field secretaries. Both men bring a rich experience and thorough training to their new work.

Diocese of Connecticut. At a diocesan conference, conducted by Mr. Lewis B. Franklin, it was reported that the diocesan organization is completed and working well. The diocese is issuing a *Nation-Wide Campaign Bulletin* monthly in which all local subjects are being discussed. A resolution was unanimously passed to the effect that it was the sense of the meeting that the diocese accept the quota assigned to it by the General Church and use every possible means to meet this quota.

Diocese of New Hampshire. The campaign in this diocese last year was the best in New England. Active work on the fall programme has been under way since early in September. New Hampshire promises to make a substantial advance upon last year's fine achievement.

Diocese of Western Massachusetts. The spirit here seems to be one of unanimous determination to bring the campaign to full success. Bishop Davies has summoned the diocese to the loyal carrying out of the follow-up programme as suggested by the Presiding Bishop and Council.

Diocese of Central New York. The bishop coadjutor states that the campaign has already brought many blessings to the diocese. Their concern now is to bring the work steadily to completion. Special interest is

being manifested in the Preaching Mission.

Diocese of New York. Reverend H. A. Prichard, the executive secretary, writes: "It is the hope, and it is the belief, of the diocesan committee and the diocese at large that every parish and mission will hold its individual campaign this autumn. The result is a foregone conclusion. New York will be in a position to assume its full share of the maintenance and extension work at large in the diocese; and its people will realize, as never before, the glory and the majesty of the cause to which, as Christians, they are committed."

Diocese of Pennsylvania. The steadily increasing momentum of the campaign in Pennsylvania is evidenced by the fact that to date there has been paid in on the quota fully twenty per cent more than the pledges recorded. Work on the follow-up programme is steadily going forward.

Diocese of Virginia. The full programme is being carried out, each stage being completed on schedule time. Every congregation in the diocese is being reached, and in the annual canvass this year Virginia hopes to improve upon her wonderful success of last year. The Advent Preaching Mission will be thoroughly carried out.

Diocese of East Carolina. This diocese, which oversubscribed its quota last year more largely than any diocese in the Church, has set a still higher goal for itself this year. Thirty-three group conferences are being held over the entire diocese through the period of October tenth-November seventh. These conferences are being led both by laymen and clergy.

The Nation-Wide Campaign

Diocese of Milwaukee. Thorough preparation for a diocesan conference was made during the summer months, with the result that the largest gathering of the sort in the history of the diocese was held. There is no doubt that the splendid work done by the diocese last year will be maintained and improved upon this year.

Diocese of Southern Ohio. At the conclusion of the diocesan conference, the executive secretary, the Reverend Chas. G. Reade, wired as follows: "Enthusiastic meeting one hundred and forty-five clergy and laity from forty-eight congregations organized for continuation and pledge co-operation."

Diocese of Colorado. At a special meeting of the diocesan council, with a maximum attendance of clergy and laity, a full day was devoted to the Campaign follow-up programme, under the leadership of the Reverend J. A. Ten Broeck. As a result, many uncertainties were cleared up and Colorado looks forward to better results this year than last. The diocese is well organized for the work.

Diocese of Minnesota. Under the splendid leadership of Bishop McElwain, Minnesota has done constructive work in the past year and is organized to make further progress in the coming year. The diocese is organized with a "Bishop and Council", and has recently elected an executive secretary and opened diocesan headquarters. Great impetus to the work was given by the recent diocesan conference held in Minneapolis.

Diocese of Arkansas. The diocesan conference, led by the Reverend J. A. Ten Broeck, was attended by practically all of the clergy and an encouraging number of laity. It has been arranged to have the clergy go two by two throughout the diocese. Arkansas looks for better results than last year as the purpose of the Campaign is more widely understood.

Diocese of Texas. The work in Texas has gone forward without abatement since the Campaign was inaugurated. Summer-time seems to be no obstacle in Texas. The diocese is about one month ahead of the schedule for group and parish conferences suggested by the central office. Texas plans to keep its rank in the 100 per cent column and to climb higher yet in that column.

Diocese of West Texas. In spite of storm and other adverse conditions, West Texas oversubscribed its quota last year. The diocese is fully organized for the follow-up work and has adopted the full schedule as outlined in the 1920 *Handbook*. It is the purpose of all concerned to keep the diocese at its present high position in the general work of the Church.

The Pacific Coast. The Reverend Dr. Patton, campaign director, is devoting his full attention to this section. He notes several striking contrasts in the attitude of the average Churchman with the attitude of a year ago. First, the financial quota is no longer regarded as impossible but as reasonable and fair. Second, there is an insistent demand for definite information about the Church's work in the parish, the nation and the world. Third, there is a growing appreciation of the necessity of organizing the laity not only as givers of money but as workers, and that the form of organization recommended by the Nation-Wide Campaign Department is sound and practical.

Dr. Patton has recently visited all the dioceses in the Eighth Province and, in addition North Dakota and Montana. In spite of the tremendous distances, the attendance at these conferences has been remarkable.

Dr. Patton took particular pride in reporting on the Campaign situation in Idaho. This missionary district achieved its full quota. "They are proud of their achievement and say they can and will do more."

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE REVEREND CHARLES N. LATHROP, EXECUTIVE SECRETARY

AUTHORIZED PROGRAMME

THE following programme for the year's work of the Department of Social Service was drawn up after consultation with all the social service commissions and officials that I could get in touch with. It was submitted to the meeting of the officers of the Department on October twelfth and at their recommendation authorized by the Presiding Bishop and Council on the following day.

There are, it seems to me, three goals that must be specifically kept in mind:

1. To bring social service into effective action in the individual parishes of the Church.

2. To unify the various social service commissions of the dioceses, to get them all to working, and to get them working in some relation to one another.

3. To develop an enlightened interest on the part of the parish clergy in the problems of social service.

The Parish. The first objective seems to me by far the most important. I feel indeed that the work of the Department will stand or fall by its success or failure to bring social service as a real contribution to the actual life of the parish. The parish is the unit of our organization and the work of the Church naturally starts from the parish. Furthermore, unless a parish feels it is getting some return for what it is giving, naturally the parish, and from the parish the Church at large, will feel that we are not effective in social service work. After much consultation with all the social service commissions and secretaries that I could reach and after

counsel with various departments in the Church Missions House, I have been drawn to the conclusion that the most effective way to develop social service in the parish is by a series of social service classes. I have asked for a clear field during the year 1922 for putting such a course before our Church people. The plan is to have at least six lessons dealing with the family from the community view-point. For instance:

- a. Housing. To collect material from experts in this subject. Many of our greatest social ills are a result of housing conditions. The home is jeopardized. Sterility and widespread divorce have defective housing as one cause for their existence.

- b. Another subject would be the social responsibility of the family, especially the protection and nurture of children. Investigations show an extraordinarily serious condition in our rural districts.

- c. Prisons and state institutions.

- d. Moral welfare, laws relating to prostitution, etc.

These are only suggestive heads. The purpose of the course would be to bring out the problem and to suggest the means to cure it, with the idea that some one or more of these studies would have immediate applicability to the community in which the study class is being carried on. The members of the parish then would have sufficient information to know the problem and to deal with it in an enlightened way. I am continually being asked for instructions as to what to do. Such a course would answer

Department of Christian Social Service

the question and it would then be a matter of personal responsibility as to whether one would go on into aggressive social work.

The plan is to develop leaders for this kind of study through Brotherhood conferences and conferences of the Church Service League and the Woman's Auxiliary.

Social Service Commissions. The next goal is the diocesan social service commissions. I have already had the opportunity to confer with the commission in California, a priest and layman in Wyoming interested in social service, the social service secretaries of Chicago and New York, and the commissions of Milwaukee and Pennsylvania. There is a very real need of some kind of conference and it has been suggested the first thing to do is to plan for a national conference for those interested in social service, especially the officials of the diocesan social service commissions. The National Conference on Social Work has its meeting in June in Milwaukee and the plan is to hold a conference for all the officials of the social service commissions in close association with this conference. There is a movement already to promote a local conference for the commissions near New York and Philadelphia. I feel that this is of the first importance and have included in our budget the sum of \$3,000 to pay such part of the expenses of delegates as may be necessary and to have money enough for the expenses of the conferences themselves.

I am getting into personal contact with all the social service commissions as rapidly as possible, meeting those of the Sixth Province at their synod meeting in Davenport, of the Third Province in Virginia, of the Second at Buffalo, with others to follow. I feel the necessity for this contact. It is impossible to develop a programme by sitting in an office. Personal contact with those in the field and the sug-

gestions that they bring are the only means by which one can present an effective plan.

The Clergy. The field of social service differs very much, depending upon whether a clergyman is in rural work, in a town of 50,000 or less, or in a large city. I feel that much can be done by a clergyman in a town where he can easily be a leader in community service, and I am planning to send literature which may be helpful. The Russell Sage Foundation has such publications. I am going to make use of all publications of the agencies interested in various social service activities and want to be careful not to publish anything that parallels something already printed. Further, for the clergy I have thought of taking up the matter of social hygiene, the sex questions that they are, or ought to be, dealing with. I also plan to collect a lending library on this subject for the use of the clergy throughout the country.

Three social service commissions, California, Pennsylvania and New York, have all urged this department to undertake the standardization of Church institutions. There are many institutions under the patronage of the Church whose association is nominal and which yet carry the name. California and Pennsylvania have already passed canons compelling certain conditions before an institution can claim to be diocesan.

The Department of Christian Social Service is now ready for work.

At the very outset of the work there is one point that I want especially to emphasize. The Department of Christian Social Service is here to be of use to the people of the Church throughout the country. It is to serve you. The only way that it can be of service is by being called upon. Do you want to know about any subject connected with social service? Here in New York we are in a position to give information and to furnish liter-

ature on such subjects. For instance, the National Child Labor Committee has its headquarters just across the street from the Church Missions House. By its help we can furnish anybody in any state of the Union with the conditions of child labor, with the laws that govern child labor, with the general conditions of the schools, particularly the rural schools in that state. Is it a matter of social hygiene? The American Society of Social Hygiene has its head office not distant from us. We can give you the laws of your state in the regulation of prostitution, for instance. Has your state an Abatement Bill? If it has such a bill is it an effective bill? If not, why not?

So we can go into many questions of social service matters. There is a most interesting report called *In Lincoln's Home Town. Springfield and the Springfield Survey* by Shelby M. Harrison. There are many suggestions in this survey, useful for any town. We will gladly forward this

pamphlet to any one who wants it. Do you want to know about visiting nurses' associations, or about mothers' pension laws, or about the Juvenile Protective Association? Have you such things in your town? We hold ourselves ready to give information about these subjects and subjects like these. We shall be glad to do this; indeed it is our business to do it. We ask you to use this office, to help us to make it a clearing house for information on social service subjects, and thus make us a help in the working out of your problems.

In each number of *THE SPIRIT OF MISSIONS* we are going to use some part of our space to tell about some successful social service work actually in operation in the field. This time we have an article by the Reverend Jules L. Prevost dealing with a successful experiment in rural work carried on in a country district of the diocese of Pennsylvania. Has it some suggestion for a worker in this difficult field in some other diocese?

A RURAL SUNDAY SCHOOL CREATES A COMMUNITY SPIRIT

By the Reverend Jules L. Prevost

THE Sunday-school of which we speak is in a small community in which most of the people have little farms averaging, I would say, about eight acres. The men usually work out either on farms or as carpenters or stone masons. They work out more as day laborers, not as steady helpers who would be employed from one end of the year to the other. They are Americans with about two English families. An organization among women was started for the betterment of the women and the whole social problem of that community. It was called the Women's Welfare League, which met twice a month to talk over matters concerning the life of the com-

munity, particularly political problems and good roads; what they might do for each other toward helping to lift the burden such as was constantly found in the home life. Meeting together they would compare notes and incidentally offer suggestions and also offer other helpful matters to each other as they found it necessary. In the way of detail they might, for instance, offer dressmaking patterns, etc., or hints on household work such as recipes for various things like canning; talk over the subject of some family in the neighborhood that might be in need of a little help; offering suggestions as to what might be done for the betterment of the condition of

the children of the community, for instance, to make their lives happier by some form of amusement and thus also becoming religiously interested in the Sunday-school for the betterment of that institution and also for the little building itself, which they speak of as the "Chapel", improving its condition, internally and externally, because it is the object of their consideration in that community. As many women as is possible are approached with reference to becoming members. There are no dues, but an assessment may be made when necessary. The benefit of this Welfare League is that each one knowing the condition of the other they naturally would approach the matter of helpfulness in a very delicate and friendly way and, therefore, unconsciously those being helped received such offers without thinking any more of it except as a friendly act. They have a leader and a chairman. The leader was a woman who was very anxious to do this work. She was a woman I picked out. I appointed her to organize the League and when it was organized she was naturally elected as the leader. Then we have the chairman, president, vice-president and the various other officers. We have our constitution and by-laws, but not in printed form. The Sunday-school house is their only building. It was built before this organization was formed, but they have improved it. They saw it was the center of the community and they worked hard at it. The children have amusements in the Chapel, but we do not have moving pictures. They can go to moving pictures to a town about six miles away. There are no houses around the Sunday-school house except these little farm houses. There is a little country store about a good half mile away from the building, but, literally speaking, the center of the community is this little Sunday-school building. They have services twice a month in the evening which I supply and, when I can,

get someone else to supply other evenings. We have Sunday-school every Sunday afternoon. The women teachers are all members of the Welfare League. The children are good representatives of American citizenship. As a rule they go through the grammar school, but rarely go beyond that. The boys are attracted by the railways and the girls usually work in the outlying manufacturing plants until they are married. Of course this means that the children move away. There is no increase in the population which remains at a standstill. This Social Welfare League has been operating now for three years and very successfully. The people are of different denominations, but this center is looked upon as a thing of the community, and this little building seems to be the thing which unites the whole community together.

PRACTICAL SOCIAL SERVICE IN ALASKA

Forty-one Japanese residents of Ketchikan, Alaska, recently presented a check for \$150 to the Arthur Yates Memorial hospital.

"The gift is particularly appreciated," said Miss Etta Barlow, the matron, "because it was entirely voluntary. We had no idea that a fund was being raised until the check was brought in."

In all the years that the hospital has been in operation only one Japanese has asked for treatment as a charity patient. And that one later gave the hospital a donation representing about half of what his bill would have been had he been a pay patient.

A formal statement of appreciation and thanks has been extended to the Japanese colony for their generosity.

This hospital has a splendid record of ten years' service. During the six years that Miss Barlow has been in charge she has won the esteem of the community by her faithfulness and efficiency.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

MEETING OF THE EXECUTIVE BOARD

THE Executive Board of the Woman's Auxiliary held its fourth meeting on Monday, October eleventh, at the Church Missions House. Eleven of the elected members—Miss Corey, Miss Sturgis, Mrs. Elliott, Mrs. Phelps, Mrs. Adams, Mrs. Pancoast, Mrs. Loaring Clark, Miss Winston, Mrs. Foxley, Mrs. Stevens and Mrs. Ames—also Miss Emery and Miss Lindley, responded to the roll-call. There were present, in addition, Mrs. Hubert, of Los Angeles, who was admitted as a visitor (there being no representative of the Eighth Province), and the secretaries.

An especially interesting feature of the meeting was the election of officers for the ensuing year. It was voted that the year should run from January to January, but that officers should be elected at the October meeting, to take office January first. As a result of the elections Mrs. Butler and Miss Winston were unanimously chosen as chairman and recording secretary. Also Mrs. F. L. Bishop, of Denver, Colorado, was unanimously elected as a representative from the Sixth Province.

The executive secretary reported upon her late visit to England, where she had been in touch with many of the secretaries and members of the two great missionary societies—the S. P. G. and the C. M. S.—and had also spoken at a meeting of the Mothers' Union, which organization had sent by her an invitation asking that an American branch of that society be formed. The matter of a reply to this invitation was referred to a committee.

Miss Lindley also announced the resignation of Miss Hutchins, who, for family reasons, finds it impossible to continue her work as recruiting secretary. This resignation was accepted.

Miss Lindley continued her report, giving an account of recent work accomplished, the outlook for the future and the especial function of the Woman's Auxiliary as a unit of the Church Service League.

The report of the committee on appointment of United Thank Offering missionaries, Mrs. Phelps, chairman, was read and approved, as was that of the committee on publications, Miss Winston, chairman. A most interesting feature of the latter report was the exhibition of a poster on the subject of the supply work—the title of which is *The Challenge of the Church—a Call for Supplies from the Church's Front*. This poster, giving as it does, in condensed form, the needs of the field, will be of the utmost value in furthering the greatly enlarged work of the Supply Department. It will soon be ready and can be obtained from the Church Missions House.

Mrs. Butler, chairman of the United Thank Offering Committee, reported that a simple pageant had been prepared and was now ready for distribution, and the preparation of a more elaborate one was under consideration. Due notice of the publication of the latter will be given.

Miss Winston, the chairman of the committee on the Emery Fund, reported that provincial chairmen have been secured in each province, who are carrying out the plan outlined to

The Woman's Auxiliary

the Board at its May meeting. They have appointed fifty-two diocesan chairmen. Either the bishop or some prominent auxiliary worker in all extra-continental and foreign districts has received copies of the plan, and of Mrs. Markoe's letter. Favorable replies have been received from Mexico, Japan, the Canal Zone and Shanghai. Articles have been sent to the four general Church papers, asking for as much publicity as they can give—while 50,000 copies of the leaflet Miss Emery wrote, at the request of the committee, have been printed.

Mrs. Biller told of having visited our work among the Indians in New Mexico and Arizona, of the heroism of the missionaries, and of their great needs. She also spoke of the necessity for developing all phases of Church work among young people and of the plan for a training school to be established at Racine College.

Mrs. Wade, supply secretary, reported good progress in her department. The work has been somewhat delayed, however, by the fact that requests from the field have been slow in coming in, forty personal boxes being still not heard from. Mrs. Wade recommended that a provincial allotment secretary and a provincial purchasing secretary be appointed in whichever provinces might find their supply work strengthened by this means. It is interesting to hear also that work for the Seamen's Church Institute is also being undertaken under the Supply Department.

Miss Hendricks reported attendance at several of the student conferences during the past summer, and of her plans. She is expecting to work, at least for the present, chiefly in the mid-West with headquarters at Chicago.

Miss Tillotson reported the need of unification of our various educational efforts and a suggested plan looking toward this end was discussed.

Miss Boyer, whose coming to the Missions House will greatly strengthen

the educational work, was welcomed by the Board.

Miss Sturgis presented an amendment to the by-laws, which read as follows:

Resolved, That the By-Laws be changed so as to include the election of a Vice-Chairman of the Board.

This motion was carried.

After Mrs. Biller's report a suggestion had been made that funds be raised for a Ford car, to be sent to Miss Peters, at Farmington, New Mexico. At the suggestion of Mrs. Wade it was decided to make this an emergency special and to secure the necessary amount through the medium of the Supply Department.

THE OFFICERS' CONFERENCES

THE Diocesan Officers' Conferences will be held as usual at the Church Missions House on the third Thursday of each month. They will be preceded by a celebration of the Holy Communion at ten o'clock and close with prayers at twelve. With the exception of the February one, these conferences for 1920-1921 have been arranged for the different officers, though, of course, all officers are welcome at any conference:

October 21—For Supply Secretaries.

November 18—For United Thank Offering Treasurers.

December 16—For Educational Secretaries.

January 20—For Treasurers.

February 17—On Social Service.

March 17—For Presidents.

April 21—For Secretaries.

Please note especially the November conference, which will be held on Thursday morning, November eighteenth, at ten-thirty o'clock, the special subject being the United Thank Offering. The conference will, as always, be preceded by a celebration of the Holy Communion at ten o'clock, in the chapel.

SOME SUGGESTIONS AS TO SOCIAL SERVICE

By John M. Glenn

At the April Officers' Conference the officers listened to an address by Mr. John Glenn, of the Russell Sage Foundation, on the subject of Social Service and what the women of the Auxiliary could do towards furthering such work in the Church. Mr. Glenn has been kind enough to prepare for *THE SPIRIT OF MISSIONS* a paper containing the substance of the talk which he gave on that day.

THE agencies through which the Church is trying to develop interest in social service are the diocesan and provincial commissions and the Department of Christian Social Service under the Presiding Bishop and Council. Every province and most of the dioceses have commissions. Some of these commissions are actively at work inspiring and educating the churches and their members on social problems and helping to secure through legislation and otherwise improvement in social conditions and standards. The effective commissions have official secretaries who give their whole or a definite part of their time to this work. A commission which depends solely on the services of its members whose time is already engaged cannot be expected to accomplish much.

Until the last General Convention the body which represented the whole Church in this field was the Joint Commission on Social Service. Under the new plan of organization of the Church, adopted in 1919, a department was created as a branch of the Presiding Bishop and Council. It is a happy move which has recognized the relationship between the main general agencies of the Church and brought them together in the Council, where the problems of each may be considered and discussed by the representatives of all. It is fortunate that the women's agencies of the Church have followed this lead and joined forces under the Church Service League, while the Woman's Auxiliary—now an auxiliary to the Presiding Bishop and Council—includes among its activities that of social service. This

move will draw more women into active service, will greatly broaden the conception of the Church's functions and opportunities and will add to Her scope and power.

Bishop Brewster of Connecticut, formerly chairman of the Joint Social Service Commission, has finely characterized social service in the following words:

Social service sums up in two words the advance of Christian effort from the saving of one's own soul to the larger purpose of helpfulness to others in the Name of Him Who came not to be ministered unto but to minister. It means the recognition of the essentially social characteristic of Christianity, because of which Christian service must be social service. It means a recognition that religion really touches the whole circle of the life of men.

A good idea of the kind of subjects which are included under the term "social service" is shown in the budget prepared for the Nation-Wide Campaign by the Joint Commission. It asked for support for the following activities: Institutional work, Church Missions of Help, city missions, country demonstrations, work among Negroes, industrial studies, training workers, travelling secretaries, administration.

Institutional Work: There are many institutions of various kinds which the Church must support—hospitals, homes for the aged, homes for dependent and delinquent boys and girls. It is of the greatest importance

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that all institutions which are under Church auspices or for which the Church is responsible should be soundly managed and should maintain the highest standards of work. Where the Church undertakes to do any piece of work, it can be content to do it only in the most thorough-going way. Fine religious intent will not compensate for carelessness in dealing with the Church's human wards. The Church cannot afford to let secular agencies surpass it in the quality of its work. To advise Church institutions how to do their work and where to find advice and information as to the most approved methods, the Department of Social Service should be provided with the means to engage competent and specially qualified advisers. It should also be able to study the needs of the Church to suggest where new institutions are needed, what existing institutions are no longer needed, and to help to raise money where necessary.

Church Mission of Help: The first Church Mission of Help was organized in New York City. Now five other dioceses have similar agencies. Their purpose is to bring the influence of the Church to bear on wayward girls and women who have been betrayed, to inspire members of the Church to take a sympathetic interest in such women and to feel a responsibility for insisting on the general recognition and practice of Christian principles concerning sexual morality by men as well as women. The various societies mentioned united in forming a national association to aid in organizing societies wherever opportunity offered and to give advice as to the methods of conducting such work. The work is to be carried on under the auspices of the Department of Social Service. The money asked for was to be spent for the payment of the salary of a secretary for the national society and for office, travelling and other expenses. The Council has

granted \$5,000, and a secretary has been engaged. There is a special need and opportunity for women to work in these societies both as volunteers and as professional workers.

City Missions: City missions have an important field to cover in public almshouses, hospitals, prisons and other kinds of institutions, and in helping newly arrived immigrants and other classes of strangers and unfortunates. Those in existence should be better understood and more adequately supported by the Church, their work should be extended and made more effective. In cities where none exist such organizations should be established. The secretaries of various city missions have held a conference to discuss their common problems and needs. It is proposed, as in the case of the Church Mission of Help, to provide the funds to support a national secretary and to equip him to do organizing and advisory work as outlined above. The city missions offer a fine opportunity to women to strengthen others spiritually as well as to minister to their temporal needs. The personal experiences in such work also give an insight into bad social conditions and their consequences.

Work Among Negroes: The Church as a whole and various dioceses are supporting a small number of good schools for training Negroes for their life work. But much remains to be done to establish better understanding and working relations between the Church and the Negro, and to increase and deepen the interest of Church members in Negroes and of Negroes in the Church. The Department should be equipped to study thoroughly the difficult problems which exist in this field and to co-operate with and encourage the agencies which are already at work. To deal with the Negro sympathetically requires study of both rural and city conditions, which give rise to educational and industrial problems the Church can help solve.

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Industrial Studies: At the present time there is no more important question than the relation of the Church to industrial problems and to those engaged in industry, both employers and employees. The Church needs a firm foundation of knowledge on which to build sound thinking and righteous action. It needs clearheaded guidance and wise leadership. It should be active in trying to create and maintain right relationships between employers, employees and the public on a spiritual basis. It must be fairminded and see the points of view of all the sets of people interested in industry, and on the other hand it must try to see that they give fair consideration each to the other's rights and circumstances. It is a prime duty of the Department to provide the Church with reliable information on the puzzling questions in this field and to make the Church and the outside public aware that the Church is interested in such questions and can take an effective part in their settlement, not merely as a peace-maker, but as a champion of righteous and just dealing between man and man.

Training Workers: The subjects that have been named cover only a portion of the provinces of social work in which the Church can exercise a bracing influence. They happen to be the subjects which most demand immediate attention and concerning which a foundation of organization and workers has been already laid and progress made. It is clear that for the development and direction of such work the first requirement is capable and well-equipped men and women who will represent the Church worthily. The Department needs a special secretary in each subject mentioned, the provincial and diocesan commissions need secretaries, important Church institutions and agencies need executives, individual churches need social directors; and this need is as great for the foreign field as at

home. To give such workers the knowledge and power necessary to increase the proper influence of the Church they must be given special and intensive training for the tasks they are to set themselves to. It is not enough for them to be inspiring talkers and good mixers. They must know how to do social work, how to fit it in with other duties of the Church, and must be able to show the clergy and laity how it should be done to be effective. Summer conferences are throwing much light on social subjects, but their terms are too brief to give training. Either the existing schools for training in social work must be utilized or some better plan must be worked out.

In conclusion let me mention a few sources of information which are easily accessible to anyone. The Joint Social Service Commission has issued a number of valuable leaflets and pamphlets, a list of which can be got from the Department of Social Service in the Church Missions House, New York. Among them I would mention specially: *A Social Service Programme for the Parish*, *What Is Social Service?* *The Social Teaching of the Prophets*—all of them prepared by the Reverend F. M. Crouch, who was secretary of the Commission.

The Social Service Commission of the Federal Council of Churches, 105 East 22nd Street, New York City, also has a number of valuable pamphlets for distribution. *What Every Church Should Know About Its Own Community*, prepared by Worth M. Tippy, general secretary of this Commission, and Shelby M. Harrison of the Russell Sage Foundation, is full of practical suggestions as to how to discover the needs of a community and how to apply the special functions and power of a church to aid in meeting them in cooperation with other social and civic agencies. The Federal Council has also published a *Manual of Interchurch Work* in which there is an

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excellent chapter on the possibilities for churches in social service.

Another source of information is the Russell Sage Foundation, 130 East 22nd Street, New York City. Its library, which is open to anyone wishing information on social subjects, contains an extensive collection of books, pamphlets and periodicals covering social problems and social work of all kinds. When requested, it will prepare lists of books and other sources of information on any subject in its field. It has also issued a number of publications, a catalogue of which may be had from its library.

Other sources of information are the various national agencies covering, respectively, tuberculosis, recreation, family social work, prevention of blindness, mental hygiene and various other kindred subjects. Also the agencies of the federal and state and local governments, such as the department of agriculture, public health departments and departments of education.

The Department of Social Service, at 281 Fourth Avenue, New York City, will gladly collect information and forward literature on these or any other social service subjects.

A MESSAGE FROM THE SUPPLY SECRETARY

THE supply secretary wishes to send to the women of the Church the following open letter, in the hope that it may clear up a difficulty which has arisen in working out plans for the supply department:

My Dear Supply Secretaries:

A question very much like the following has come frequently to my desk of late: "After we have filled our allotment may we work for a mission in which we have especial interest?"

One of the chief reasons for the reorganization of the box work was to prevent duplication of effort. In the past a well-known mission received quantities of boxes, while one which for some reason was less widely known, scarcely any.

According to our present plan the work of all missions which need help in the way of boxes is assigned to a diocese, by headquarters, and that diocese should fill its entire list. If the members of an auxiliary work for a mission not assigned to them they are making a duplication of effort and not leaving themselves free to work for some mission which we, here at the centre, know is in need of help.

Write here for more work and if by any chance there is nothing for you to do you can help the general plan tremendously if you will make articles for a storeroom.

I should also be notified in regard to all second-hand clothing which you have on hand, as I have constant demands from missions in immediate need.

Sincerely yours,

THEODORA K. WADE,
Supply Secretary.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Office, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

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- 800 The Borderland of the Pole.
810 The Arctic Hospital. 10c.

Brazil

- 525 Under the Southern Cross.

China

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(Holy Catholic Church in China.)
247 Practical Ideals in Medical Missions. 5c.
251 For the Women of Ichang.
273 Saint Faith's School, Yangchow.
278 A Year's Work at Saint John's University, Shanghai.
280 Saint Mary's Hall for Girls, Shanghai.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1000 The Cross Roads of the Pacific.

Japan

- 300 The Nippon Sei Ko Kwai (Holy Catholic Church in Japan).
303 Saint Agnes's, Kyoto.

Latin America

- 555 One and Twenty Republics.
(In preparation.)

Liberia

- 100 Our Foothold in Africa.

Mexico

- 550 The Land, the People and the Church.

Panama Canal Zone

- 575 The Canal Zone.
576 In the Panama Canal Zone.

Philippine Islands

- 400 The Cross, the Flag and the Church.

United States

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W.A. 116 Spiritual Value of the U. T. O.
W.A. 117 United Thank Offering Catechism.
W.A. 121 Prayer for the Woman's Auxiliary.
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W.A. 212 The New Junior Plan.
3085 The Church School Service League.
4500 Church School Service League, Message No. 1.
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